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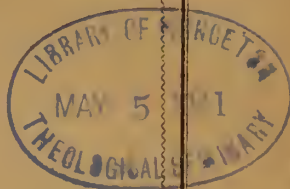
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1893

THE

FIFTY-NINTH



ANNUAL REPORT

OF THE

✓
A. B. C. F. M.

AMERICAN MADURA MISSION,

FOR

1893.

BW7530

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1893

Madura:

PRINTED AT THE LENOX PRESS, PASUMALAI.

1894.

General Summary of the Work

— OF —

THE AMERICAN BOARD

FOR 1893.

This Society which established and has supported the Madura Mission is maintained by the Congregational Churches of America and conducts the work of its 20 missions in 12 countries on 4 continents and on the Islands of the Sea.

Missions	...	...	...	...	20
Stations	...	...	...	...	96
Out Stations	...	...	...	...	1,128
Missionaries, male and female	...	...	...	...	557
Native Pastors	...	...	...	...	219
Preachers and Catechists	...	...	...	...	562
Total Native Laborers	...	...	...	...	2,738
Churches	...	...	...	...	442
Church Members	...	...	...	...	41,566
Added this year	...	...	...	...	3,570
Colleges and High Schools and Theological Seminaries					82
Students in same	...	...	...	...	3,972
Other Schools	...	...	...	...	1,082
Pupils in same	...	...	...	...	43,733
Whole number under instruction	...	...	...	...	48,585
Native contributions	Rs.	350,000
Total Receipts of American Board				\$768,833 = Rs.	2,400,000

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American Madura Mission Report.

1893.

THE fifty-ninth year of this mission's work has been completed, its many joys and sorrows experienced, its rich blessings of Divine grace gratefully received and a part of its harvest gathered. We praise God for all that the year has brought us in duty and privilege, in discipline and opportunity, in Divine help and precious results. It now remains for us to prepare and transmit, so far as we are able, the record of all this to our friends; and in doing so to express to them our gratitude for their continued interest in the work and for their generous sympathy and aid in carrying it forward.

I. The Field.

Our mission territory covers about 7,000 square miles of the Madura District, in latitude 9'25"—10'25", and embraces a population of over two million souls nearly all of whom are of Dravidian origin and speech.

During the year the population has not suffered seriously from the many diseases which haunt these regions and which in the past have carried away so many thousands. But this does not mean that that sleepless and terrible enemy of India, cholera, has been absent from us. It never is. In the city of Madura and in a few near villages hundreds have been swept away by it during the last weeks of the year. As an illustration of its terrible work we

may mention a Christian family of five souls who recently came to Madura and who in one brief day all sickened and died of this fell disease. Our mission compound in Madura did not escape the plague which attacked a number of our people including three of our missionaries, and resulted in seven deaths including that of "Father" Chandler whose obituary will be found at the close of this report.

Moreover during the year great suffering and want have been experienced all over the district from drought and the consequent failure of the crops. Indeed this has been the culmination of several years' difficulty, during which time the rains have been either inadequate or out of season, in both of which cases we have the same result of a loss of crops or a much reduced harvest. The failure of the rains of the last year and the consequent loss to the people was therefore the climax of evils and of suffering which had been crowding upon them during the last few years. It is not strange therefore that all the poorer people who, owing to the distress of former years, had mortgaged heavily all their property, sold most of their oxen, pawned their jewels and eaten nearly all their seed-grain should be overwhelmed by the drought of the present year. Though it is not strictly called a famine year it has been a season of untold suffering to a vast majority of the people of the district; and in all this our Christian community has fully shared. The extent of it may be indicated by a few facts which have come under the observation of our missionaries. One writes of a family who sold the roof of their house to get food. We are told that in Manamadura and Tirupuvanam many of the Christians who are coolies could find no work to do and had to exist on one meal a day. In Tirumangalam Station there is one congregation whose members, for a part of this year, had only one meal to eat every two days. In the Mandapasalai Station a great amount of suffering has been endured. Fully one thousand of the Christians

of that station alone had to leave their homes and villages and go to other districts and countries in search of food. Mr. Perkins writes that several of his congregations were reduced to a few old men and women and children who remained to guard the houses and the few animals that were not disposed of. In the Periakulam Station we are told of a similar exodus to the Hills in search of work. In fact our congregations have everywhere suffered by the absence of many who, for a time, sought refuge from hunger and distress in flight to other localities. From nearly all the stations do we learn of the people subsisting in great part, during these evil days, upon a variety of unwholesome, unnutritious roots and fruits of wild shrubs. It has been a great pleasure to us to relieve some of this suffering by a judicious distribution of funds contributed for this purpose by kind friends in America. In this way not a few broken hearts have been healed, pangs of long craving appetites allayed, rays of hope and cheer brought unto homes of despair, and disease and death robbed of not a few victims. One of the recipients of this aid was a poor Christian woman whose husband had fled to the mountains for work. For three days she had tasted nothing, and a babe of three weeks vainly sought nourishment at her breast.

The year indeed has been a very trying one to all the people. Even the better class of our Christians, including our mission agents, have been reduced to the most painful exigencies. For food has been sold at almost famine rates. A good catechist, who has a family of seven to support on Rs. 9 a month, found his salary barely enough to furnish the requisite amount of plain rice, not to speak of condiments, vegetables, oil, clothing, washerman, &c. In order to solve the problem of existence they changed their diet and tried to live on a cheaper grain to which they were unaccustomed. This again brought weakness and sickness to the family.

The problems of life, or rather of a mere existence, which

this people have to solve consist of factors many of which are not known even to the missionary who lives among them. Want and despair are not far removed from them even during their days of prosperity, and mercilessly spring upon them at any untoward season which may result from the failure of even one shower of rain.

It is a source of much thankfulness that we close the year in immediate prospect of the end of this trouble, for a time at least. During September, October and November heavy rains fell all over the district—the most copious indeed for many years. The rain-fall this year has been some 46 inches, which is 50 per cent in excess of the average annual fall in this district. The near prospect of a large crop all over the district is very bright and a new hopefulness and cheer pervade the community everywhere. The fact that abundant rains have fallen in the neighboring districts also gives assurance that in a few months the price of food grains will become lower than it has been for years. In the meanwhile however the people must endure, until the harvest as best they can, the terrible legacy of the past droughts; and the present cheer is diminished by the fact that not a small portion of the growing crops of the poorer farmers must be paid in return for the seed-grain which they had to loan at enormous rates before they could cultivate at all. Of this Mr. Chandler gives the following illustration:—"One Christian who owns land worth a thousand rupees had eaten up all his seed-grain, and then with great difficulty secured money enough to buy more for a part of his land; and the young crop is now growing well; but in the meantime he has nothing to eat until the harvest. He tried to borrow from his fellow-villagers on the deeds of his land and the promise of the new crop; but there was no money to be had in the village on any terms, and he and his family were starving."

II. Our Mission Workers.

In the conduct of the large work and the manifold departments of a vigorous and growing mission like this many laborers of varied training and attainments are required. This mission has at present among its foreign laborers 14 missionaries and 20 assistant missionaries besides 552 native agents, of whom 20 are Pastors, 152 Catechists, 306 Teachers, 57 Bible women, and 17 Medical agents.

1. THE MISSIONARY FORCE is at present larger than it was ever before; though a few are not yet prepared to engage in the active duties of the service. The year has been to our circle one of much sickness and anxiety. Mrs. Elwood and Mr. Jeffery have had months of hard struggle with disease, and Mr. J. S. Chandler and Miss Samson were attacked by cholera the last days of the year. But the Lord hath cheered us by restoring all these to health. But Rev. J. E. Chandler, who also was then attacked by cholera, after a few days of suffering, finally succumbed and passed away into his rest. After a useful and honored missionary service of over 46 years he was called up higher to enjoy, and dwell in the presence of, Him whom he so gladly served here. Three children were born during the year—Malcolm Perkins, Jan. 12; Henry Llewellyn Jones, Feb. 27; and Mary Pauline Jeffery, Aug. 30. During the year Misses D. T. and M. M. Root returned to the United States for a season of well earned rest; and we have had the pleasure of welcoming, the latter part of the year, Rev. C. S. and Mrs. Vaughan, Miss E. Samson and Miss G. Barker as new members of our mission circle.

2. OUR NATIVE AGENCY.—This is much the same as last year.

(a) Among the PASTORS few changes are to be recorded. The Rev. A. G. Rowland passed into his rest June 15th

at the age of 63. Fifty years ago he entered the Tirumangalam Boarding School as a student; and from that day until his death was connected with our mission—for the most of this time as an industrious and prominent member of our pastorate. He also taught for some years in the Pasumalai Seminary. Mr. Rowland was a man of much force of character and untiring zeal in his efforts to advance the cause of our Lord. The Rev. Y. S. Taylor, who was formerly at Aruppukottai and who had labored as acting pastor for one year with the East Church Madura town, was in December permanently settled as the pastor of that church; and the union gives promise of fruitful results. The question of the enlargement of the sphere of influence of these brethren in our mission work is engaging the thought of the mission. It is a subject of great importance in its bearing upon the life, growth and self-propagating power of the Indian Church, but is not without serious objections and perplexing draw-backs, most of which are coupled with the limited capacity of the men whom the weakness of our churches compel them to engage as their shepherds. It is a very pleasant task however to express our appreciation of the increasing usefulness, character and power of our pastorate and to acknowledge the growing debt of obligation which the church owes them for their self-denying examples and labors of faith and of love.

(b) CATECHISTS AND TEACHERS.—These form the large bulk of our agency. As most of these men perform the functions both of teacher and of catechist it is impossible to separate them in our estimate of their labors and of their life. In this class are found men of very different calibre, attainments and usefulness—all grades from men of high efficiency and self-denying devotion down to those who are of very humble pretensions. There is little doubt that this class of our agency is growing in intelligence, piety and general efficiency. The lowest are being gradually retired and better men installed in their place. At

the same time our hopes for rapid development of this class cannot be very sanguine; for, better men means so much in various ways—better wages, better houses, better supervision—things that, with our present crippled resources, we cannot furnish.

We must not expect men of either great learning or of much push and energy for a salary of Rs. 10 monthly, which is about the average sum paid this class of our mission agency. The only thing we can do is to train and develop, to the best of our ability and opportunity, the men who, while guiding others, need our guidance and inspiration. The missionaries find much to do in this department of work. He who can best rouse and impart the Master's Spirit to the average mission agent is likely to enjoy the highest success in his missionary life; and this must be done by frequent contact with them in their congregations and schools and by monthly meetings for their edification and spiritual quickening. For the intellectual stimulus of our agents our mission has an excellent scheme by which nearly all are divided into three classes, according to their past training, and have semi-annual lessons assigned them in which examinations are conducted by the mission. These lessons are biblical, theological, homiletical and historical, and prevent them from settling down into intellectual stagnation. With the same object in view an annual prize Bible examination for our agents is conducted in which prizes are given for the highest efficiency in writing memoriter Bible texts upon subjects previously announced.

A good part of the two days' monthly meeting conducted by each missionary with his agents is devoted to a study of the lessons assigned. Much else also is attended to at these gatherings by which every one is better qualified for the month's Christian service before him. Of these Mr. Hazen writes:—"At each monthly meeting I open the session with a familiar talk on some passage of Scripture making it bear upon any defect which I may

see in their character or work. We also have the mission lessons and a sermon and essay for criticism. I also aim, as far as in me lies, to set before them a consistent example, which in the long run is likely to be more efficient than precept." Mr. Chandler writes that "the agents in Madura gather every Monday evening to report on their street-preaching the week before and prepare for the work of the following evening; and then a paper is read by one of their members on one of the books of the Bible. At the monthly meetings, when all the station agents convene, the usual lessons are heard, essays read and discussed, a lyric sung and the best tune chosen, subjects for sermons, or sermons already preached, are analysed and prayer-meetings are held." Dr. Chester at each monthly meeting has two prayer-meetings. Then all the pastors and catechists give brief reports of their month's work. The mission lessons also are recited and taught.

Thus each missionary devotes himself entirely, during these two days monthly, to his men and seeks, by all possible means, to develop their spiritual strength and their efficiency in the Master's service. The value of these seasons of intercourse with the men cannot be over estimated. With a view principally to stimulate our agents we have an annual meeting for a whole week in September at Madura when most of them meet with us and are richly blessed by the exercises.

During this year these native brethren have been on the whole faithful and successful in their work. Nearly all can concur in the statement of one that the agents of his station have given to him satisfaction. "They have worked faithfully, efficiently and with an excellent spirit. A larger proportion of them than formerly are working for the Lord because they love the work and choose it as a high vocation. The people that have recently embraced Christianity are the direct result of the work of these men. Some have fields entirely too large for their happy and efficient work; but they do as much as they can and

patiently wait for the time when they can be relieved of extra villages." And faithfulness does not necessarily mean a high education, or large ability. In one station there is an old and feeble brother who came himself from Hinduism and who had little education and possesses no brightness, but who is a model of piety and faithfulness. By his labors a dozen Hindu boys were so instructed in the truth and so imbued with the spirit of our religion that they were found, against the protests of their heathen parents, holding regular prayer-meetings and taking up a contribution, in each one, for the Christian cause. It is an illustration of what low mediocrity can do when consecrated by a high type of faithfulness to one's vows and to the Lord.

(c) BIBLE WOMEN.—Of the 57 Bible women not many are even moderately educated, though in this respect there is progress. The social condition of this people is such as to limit our selection of this class of agency which also keeps down its educational standard. Still there is perhaps no class of mission workers who are more faithful and hard working and who enter into their work with more of the Spirit of the Lord Himself than do these women. Of those who labor under her Miss Swift writes:—"Ten Bible women are working under my direction. With two exceptions these women are widows. Some have been at work but a few years, while others have had long experience, and are growing old in the service. Some have had remarkable spiritual experiences; and it has been a great joy to me to see in all evidences of spiritual growth."

(d) MEDICAL AGENTS.—Of these there are now 17 in mission service. Their opportunity for the highest and most successful Christian service is great, a fact which certainly some of them seem to appreciate. And we trust that the day is not distant when we may have many more of this class of workers scattered through our stations—all

of them men who will at least feel as vividly that their patients have souls to save as that they have bodies to heal.

III. Our Christian Community.

We rejoice in a net gain of 881 souls to our community this year. This is the largest accession in any one year since 1879. And it represents a very healthy growth, spreading nearly all over the field. These new converts come from no one special class or caste, but represent an ingathering from among all classes of the community. And this is one of the most encouraging signs of our growth as a mission.

The social origin of our present community is the surest test that Christianity is leavening the whole Hindu social system. It also tends to confute the oft-repeated charge of the enemies of the cause that only the lowest stratum of society is gathered into our mission communities—as if that indeed, even if true, were a thing to be ashamed of, or an evidence of failure! The families of our native Christians have hailed from about thirty castes of the Hindu system—from the Brahmans downward and including three divisions of the so-called out-castes. And of the nearly 15,000 members of our mission, almost, if not altogether, one half have sprung from the respectable Sudra castes. Thus there is no one class or division of our community which is sufficiently numerous to overshadow the others. This fact is suggestive also of reasons why in our mission the dominance of caste spirit should be much less than in some other missions of South India. Whether it be really weaker or is actually weakening, it is very difficult to ascertain. The *manifest* decadence of this most anti-Christian and divisive spirit is what we ought to expect in the church of God and towards which we ought to act with an organized vigilance

and persistence that would soon make the least manifestation of it a disgrace in the eyes of our whole community. It is pleasant to know that many of the leading native Christians of South India are taking this matter up and are starting a crusade against caste spirit in the church. Certainly missionaries can do little without the co-operation of the leading native Christians who up to this have been too apathetic when not actual caste observers themselves. Certain it is that there is no evil in the church of South India to-day comparable with this; and none against which we should work with more determination and with the support of our native brethren, too many of whom are its slaves.

In view of the many accessions to our community an inquiry concerning the motives of the new converts in becoming Christians is a very interesting one. The opprobrious epithet of "rice Christians" is not so frequently hurled at missions as it once was so that we can study the question more calmly. It is evident that as intelligence grows among the people and as the Christian community multiplies a greater variety of motives and higher ones become possible and common to those who are accepting Christianity as their faith. The relative number is growing of those who are disgusted with the hollowness of Hinduism and are attracted by the truth and divine excellence of Christianity, and for that reason embrace it in the face of many persecutions. We rejoice also in seeing many, perhaps the larger number, of our accessions drawn to us by family ties. Their relatives were already Christians and were being richly blessed by their new faith. Their pleas, their example and the solid blessings which Christianity brought to them and their refusal to marry their children to non-Christians were the all powerful motives with this class. And this motive through ties of blood and kinship is to grow, for some years at least, out of proportion to all others and become the vastly preponderating factor in the conversion of India to Christ.

The thirst for education and advancement is another growing power which draws the people. Many a young man, with the hearty consent of his Hindu relatives, now casts in his lot with us because it is the only way open to him for education and promotion with which blessings our faith is becoming more and more identified in the minds of the masses. And many families also thus join us in order that their children may be educated. A great many still become Christians from less worthy motives than these. They are poor people suffering injustice and cruelty at the hands of village headmen and their hereditary masters—suffering as none but poor Hindus do and can. But they learn of the missionary and Christianity and soon come to regard them as friends of the oppressed and the defenders of the poor. So they flee to them for protection and when they find that they have not fled in vain they and their descendants are found among the staunchest friends of the Cause and the most devout disciples of our Lord. A few come from more sordid motives than these. But, beyond telling all plainly that we offer no financial inducements of any kind to any one and can give them no promise of cessation of earthly troubles, we feel it our privilege and duty not to scrutinize too closely men's motives; for we have learned not to expect high motives from an ordinary Hindu; and we have learned also that a man's religious status in the future will depend not so much upon the character of his pre-Christian motives, or the absence of any serious motives, as upon the faithfulness and heartiness with which he entered into the new relations and listens to and imbibes that Gospel which is the power of God unto salvation. And it is no uncommon experience of the missionary to receive men whose motives are so low and whose minds are so base as to disqualify them from any true Christian life, but whose children, when they have passed away, adorn the faith and experience the joys which their parents never knew.

1. CONGREGATIONS.—These embrace all the members of

our community, from the oldest and best developed Christian to yesterday's accession from Hinduism—all who bear the name Christian and put themselves under Christian instruction. We have only a net gain of one congregation during this year, though a number of new ones have been organized in different parts of the field. One of the most interesting new congregations is in the Mandapasalai Station of which Mr. Perkins writes as follows:—"One large congregation of about 200 was formed in Aladipatti. The Nadars of this and another small village, one half a mile away, came to us in a body. One point of interest, in connection with this congregation, is the fact that their parents came to Christianity about 30 years ago; but persecution was so fierce and strong that after a few months they all went back to Hinduism and the catechist's house was burned down. Remembering the history of the place the pastor and catechists advised vigorous measures at once. Consequently a preacher was placed there and a tiled church was erected and the congregation started on a good basis. Though there was no difficulty with the Hindus at the time it was not long before persecution commenced. First the washerman was forbidden to wash the clothes of the new Christians, then many of their fowls were stolen; next some rich landholders ploughed even into the lands of the Christians, thus adding to their own land or requiring an expensive law suit for the Christians to recover their own. Then public notice was given that no work was to be given to the Christians. If a Nadan wanted work in the harvest field it was necessary for him to say 'I am not a Christian.' Finally about 50 Rupees worth of rice seedlings were stolen from the Christians' fields. Notwithstanding their trials there has not been the slightest indication of a desire on the part of the new congregation to go back to Hinduism. But they send many of their children to our school and attend regularly the services of the church."

This has not been the only case of persecution in the mission. Our Christians have a great deal of this to

endure from time to time; but we rarely know a soul to turn back, or a congregation to waver, on account of persecution. It is rather one of the most certain means of steadying the wavering and giving strength of conviction to the indifferent. The roots of their faith sink the more deeply and cling the more firmly for every wind of persecution that blows. In illustration of this Mr. Hazen refers to a case in the Manamadura Station.

“In a certain village where we have a little flock a cow, belonging to a high caste man, died. The Peshkar of the village and a number of high caste people asserted that our Christians had poisoned the cow. They formed into a mob, came upon our people, beat them most cruelly and compelled them to sign a promissory-note for Rupees 40 as a fine. Our people borrowed the money and paid the fine. So far from this event operating against us, within three weeks from that time 4 new families, consisting of 15 souls, came over to us in that very village.”

The distress experienced during the year has affected the congregation injuriously in two ways. As we have seen, thousands of our people had to leave their homes and live elsewhere during a greater part of the year, so that the congregations have suffered greatly in spirit; and little progress could be expected among such in the Bible lessons which are taught the people from week to week. Moreover those who remained at home were so crushed with anxiety for the food wherewith to satisfy in part the cravings of appetite from day to day that to many of them the Sabbath law had to give way to the law of necessity; and a habit of Sabbath non-observance was probably thus formed which may be a serious injury to many and an obstacle to an enforcement of the Fourth Commandment in many congregations in the future. At best it is no easy matter to enforce Sabbath rest and observance upon the ordinary village Christians; for not only have they worldly motives within and heathen habits behind, they have also the examples of other Christian bodies around

them permitting secular work on the Lord's Day. Moreover there is the further difficulty that many of our newer and poorer adherents are the servants, or rather the semi-slaves, of non-Christian masters, to disobey whom by resting on the Sabbath must mean their severe displeasure and probable loss of employment and home. Another obstacle to this is found in the Sunday markets held in many places and furnishing a serious temptation to our people. With great effort and through the kindness of the Collector we have succeeded in having one of these markets in the Tirumangalam Station changed from Sunday to Tuesday, to the great joy of the surrounding Christians and to the perceptible growth of the Cause in that vicinity. Thus the observance of the Fourth Commandment is in many of our congregations the prime test of allegiance to the Gospel as we understand and teach it.

It is encouraging to know that many of our Christians, even among those who are not yet church-members, have taken a high and determined stand here and honor the day by keeping it holy unto the Lord. There is little doubt however but that if the Sunday is to be a day of happiness as of rest and holiness, especially unto our village Christians, we must devise new and divers ways of interesting them and of bringing new joys to them upon that day. It must be confessed that, by an ordinary illiterate village Christian in India, few joys can be drawn from a day whose chief characteristic is that it is circumscribed by a thousand prohibitions.

The instruction of the congregations form the principal work of most of the catechists. We have no uniform lessons for the whole mission, nor even uniformity of methods in imparting instruction to our people; and yet every missionary aims to emphasize the importance of this work and annually presents some scheme of instruction to the catechists. For the encouragement of catechists and of people annual prize Bible examinations are conducted in some stations, open to all the village Christians and

covering the lessons of the year. Daily brief meetings are held in nearly all the congregations, either early in the morning or late in the evening, and these furnish the best opportunity both for Bible instruction and for training in piety.

2. CHURCHES.—No new churches have been organized in the mission during the year. But the aggregate membership has increased by 277—a growth but once equalled in the history of the mission. The church-membership of our mission now constitutes more than one half of the total adult population of our whole community—a larger percentage than was ever known in the mission before. The reasons for this are probably three; partly because our community is growing in intelligence by which they are better able than formerly to appreciate the truths of our religion and thus also to enter into its life and follow its injunctions; partly because of late years the importance and necessity of training the people unto the life and full *privileges* of our faith has been much emphasized before pastors and catechists; and partly because, in examining candidates for admission to church privileges, we place less relative emphasis upon intellectual, and more upon spiritual, qualifications than formerly. As compared with some other missions this percentage of church-membership is very high. We trust that it may indicate the higher spiritual condition of our people. It certainly is not a healthy condition of a mission for a vast majority of its people (many of them having united with it many years ago) to be still outside the pale of the church and deprived of its privileges and sacraments. Many encouraging evidences of life and self-denying Christian efforts are found among our church-members; and in much of this they are heartily seconded by those who are simply adherents. We will refer to a few departments of Christian activity which are conspicuous.

(a) SUNDAY-SCHOOLS.—Of these there are at present 190 in our mission—eleven more than last year—with 5,600

scholars. There is no uniformity among these, some of them being connected with large congregations and conducted much like schools in America or England, while others are connected with small village congregations where perhaps only the catechist and one or two others can read and where the school is practically the congregation in the process of being catechised and instructed by the catechist. Some are for Christians while others are for non-Christian children. It is the rule in most stations to convert every village school into a Sabbath-school on the Lord's Day; and in this way thousands of non-Christian youth are being gladly instructed in Bible truth and are taught to sing our Christian lyrics. Of this work Mr. Perkins writes as follows:—"We have made this year special efforts in establishing and encouraging Sunday-schools. In the church at Aruppukottai, after the morning service, there is a Sunday-school for Christian children and adults attended by about 120. In the afternoon there is a Sunday-school attended by about ninety Hindu and Mohammedan boys and, in another part of the town, another school attended by fifty Hindu girls. In several of the centres of the station we have large Sunday-schools." Friendship with non-Christian schoolmasters is utilized for the purpose of holding Sunday-schools for their school boys. Two such schools have been maintained by the Theological students of Pasumalai this year in adjoining villages; and there are such opportunities of usefulness opened to our people all over the district.

(b) SPECIAL WORK FOR THE YOUNG.—We have just entered, we trust, upon a very important new era in our mission—the era of much thought and organized effort for the young. Previous to this year a few societies of this nature were organized in station centres. But the delightful visit of Dr. F. E. and Mrs. Clark to our mission at the beginning of the year has infused a new desire for the salvation and utilization of the young in our con-

gregations. Not a few of our older village congregations are extinct to-day and others are in a moribund condition simply because the children of the past generation were not trained to Christian life and activity. If we are to save and vivify and make self-propagating the churches and congregations of this and the next generations it must be mainly through an organized Christian activity for and by the young. Herein lies the strength and advantage of such movements as the Young People's Society of Christian Endeavor and the Y. M. C. A. whose main object is to qualify the young for work by giving them something to do for the Lord. There are a few Y. M. C. Associations at our station centres and they have done no little good. But the present year has been noted by the founding of Christian Endeavor Societies in many parts of our field. Mr. Chandler writes that there are seven societies regularly organized for the young in the Madura Station. "The results have been very satisfactory in the way of stirring them up to learn the Bible, to take part in their own religious meetings and to make an effort to reach non-Christians."

Of this work Mr. Hazen writes:—"We have two Y. P. S. C. E. in Melur Station and one in the Manamadura Boarding School. One of these is in a place where there are no Christians except the school teachers. Of course it is very crude in its organization; but it is a beginning and has created an interest in the place which must result in good. The one in our boarding school is a great blessing to the school. The young Christians steadily grow under its influence. A recent feature of their work has been for the larger boys to go out on Sunday for street-preaching. The boys are all aglow with enthusiasm."

Mr. Perkins also writes:—"There has been for some time a vigorous Y. P. S. C. E. in connection with the boarding school in the compound and a Junior society for the children of the church in the town. In several

of the village churches these societies have been organized and we find that the principles of the society are well adapted for work in this country." In Dindigul and Periakulam Stations also more than usual attention has been given this year to work for and among the young. In the Tirumangalam Station eleven societies of Christian Endeavor have been established this year and they have been a great blessing to the station already. Young men who were before utterly useless in, and a burden to, their congregations have been stirred up by these little societies into a new life and activity which is exhilarating to witness. Even a few Hindu youth are received as associate members and will thus be soon led into full Christian citizenship. The most common form of Christian activity evinced thus far by these societies is that of going out in bands to their own and neighboring villages and then in the streets to sing Christian songs, accompanied by a few crude instruments, and in their simple way to tell the people of Christ the Savior. In one village, where there is only one Christian family, our wide awake teacher has organized among the Hindu boys of his school a Christian Endeavor Society, of the thirty members of which the teacher himself is the only Christian; and yet the society is Christian through and through in its spirit, aims and methods; and it will be surprising if many of its young members will not ultimately be found among the followers of Christ. Thus in all our stations this organized work for the young has been well begun; and we hope that it is only the beginning of a grand movement whose enthusiasm will pervade every congregation in our mission and whose activity will reanimate every soul in our community.

(c) NEW MOVEMENTS.—Christian life will not easily settle in one mold—it must express itself in new forms. One of the most encouraging features of Christian life is to be found in its novel manifestations; and the more spontaneous these are the better. Of one such movement among

the women in Madura Miss Swift writes as follows:—
 “Some years ago the Christian women of the East Gate congregation began to make an effort to do more towards giving the Gospel to the heathen, and since then have contributed and collected a sufficient sum every year to pay Bible woman Elizabeth’s salary. Their good example has been emulated by the West Gate Church, and they are now sending out a Bible woman to work in some of the villages near the city. We have long felt that a union society, choosing its officers from the different churches and holding its meetings at stated times, would be helpful both for Christian life and Christian work. Accordingly we have organized a Home Missionary Society with the pastors’ wives as president and vice-presidents, each to conduct two meetings during the year. A secretary and two treasurers were appointed. All those who have given us a monthly subscription towards evangelistic work have been admitted as members, and all these have accepted a covenant card containing a reminder of duty to read the Bible and pray every day; to attend the church prayer-meeting and take part in them; and to give of their own time, labor and money for the work of saving souls. We have arranged that every member shall have a Scripture reading card which will help them to be faithful in daily study of the Word. This society is known by the name ‘Workers for His Sake,’ and has thus about a hundred members to begin with. Our first meeting was held in July and a second in November.

“As an outcome of the first meeting we are rejoiced to hear of a prayer-meeting in the West Gate among Roman Catholic women, conducted by members of the congregation; of special help given by some members of our small English congregation; and of new members from an unexpected direction—believing women not yet daring to identify themselves by baptism with the Christian community. Some of these have taken the covenant card, with the hope of fulfilling all but regular attendance upon

church-meetings. For the present the meetings which we hold from house to house must suffice. Another direct result of this meeting has been renewed efforts by the Bible women in a new direction. On Saturday afternoons and Sundays they have been going out to the surrounding villages. They have contributed out of their small allowances enough to pay cart-hire, and have visited in this way a number of villages, in some of which they have seen and talked with almost, if not quite, every woman living there. Two young men became so interested in this work that they contributed towards its expense nearly a month's salary in revising for me some Tamil translations, while these and other young men have been rendering assistance to the women by holding song services in houses where they had first gained an entrance."

Mr. Chandler reports that the persons connected with the Railway at Madura have organized a Christian Endeavor Society and keep it up most faithfully. This has also led to the establishment of a weekly English service. These same earnest Christians have joined the Y. M. C. A. and formed an English branch. They also purpose to start a S. School on the R. R. premises for the English and Eurasian children.

In two stations of the mission an attempt has been made this year to copy after our brethren of North India by the introduction of the Christian "Mela" or Spiritual Festival (கூனத்திருவிழா) as our people have already named it. Some of us feel strongly that we should aim to introduce and adopt any good method which may help us in bringing to the people the twin blessings of spiritual life and joy. Those who have tried this form of agency this year are glad to recommend it heartily and believe that it has possibilities of great usefulness and blessing to our people. Two festivals were held in the Tirumangalam Station and were a great help and convinced us that in this sort of gathering there is much hope of life and enthusiasm to our people. Each of the two meetings was continued

for two days. Beginning at 6.30 A.M. we held four services daily—all of a spiritual character and tending to deepen the spiritual life of the people. Praise meetings, rousing addresses, prayer-meetings, Y. P. S. C. E. meetings, consecration meetings and magic-lantern exhibitions gave variety and interest and added each in its way to rouse enthusiasm and fill with a new yearning after a closer walk with God. On the afternoon of each second day we had a village procession when, with banners, umbrellas and similar emblems of joy and dignity, and with a mighty use of voice and musical instruments, the Christians paid their respects to the Hindu community who gaped with astonishment at this sudden manifestation of strength and enthusiasm among the Christians. Altogether the occasions were preeminently satisfactory and helpful to the people and it was unanimously voted to have similar occasions every six months. The Christians came in companies from distances within twenty-five miles and gladly bore their own expenses.

Of a similar meeting in the Mandapasalai Station Mr. Perkins gives the following description.

“In the month of August we organized a new movement for the widening of Christian interest and the deepening of spiritual life among the Christians of the Sevalpatti pastorate. It was a general meeting or ‘Mela’ for all the Christians, held during the day and evening of the 25th August; and it proved to be a decided success.

“For three successive hours a large crowd listened attentively to addresses by the missionary, pastor and agents on the subject of the Holy Spirit.

“After an interim of rest the people came together for another series of meetings. At 8 P.M. a large procession was formed and nearly two hours were spent in filing through the streets of the town. After these, fire-works; and the programme of the day closed with a magic-lantern exhibition of the Life of Christ to an immense crowd

which had gathered to witness the proceedings. The people all expressed themselves as very much pleased with the exercises of the day and hoped an annual festival of the kind might hereafter be held."

(d) BENEVOLENCE.—In India at least the power of Christian truth in the heart of Christians can be measured quite accurately by the extent of their offerings. In this respect we certainly can gather much comfort from the year's offerings of our Christians. Owing to the serious distress, referred to in the first part of the report, many of our people were in no condition to contribute anything. And yet many, out of their absolute indigence and suffering, have in some way or other succeeded in finding and in offering not a few widows' mites into the treasury. In the Tirupuvanam Station we are told that poor widows contributed eight annas and one rupee each to the Native Evangelical Society alone; and yet they had to be helped on account of their extreme poverty.

The striking fact remains that in this year of drought and want our community has contributed Rs. 9,420-5-0 which is Rs. 835 more than the offering of last year and gives an average of more than ten annas for every member of the community and Rs. 2-5-0 for every church-member. This means very much self-denial among the lowest members as among those who are better off. Indeed this year has shown a decided advance in interest and offering among the higher classes of our community. Mr. Chandler writes of Madura that "one government employe, when his salary was raised, gave the first month's salary to the church and Native Evangelical Society. An absent member of the same church has given the past year more than one hundred rupees for the church. Another member has contributed all the expenses of the communion for the year. A member of another church has given a Rochester lamp to the church and furnished the oil." These offerings flow through various channels and are given in many forms, each one appealing in some way or other to the sensibili-

ties and pious instincts of different people, and indeed of the same people at different times. Every happy domestic event and successful personal experience may be made the cause and occasion of rendering a thank-offering unto the Lord. Perhaps the most marked feature of the large offerings of this year has been the contributions of our mission agents to the Pasumalai Endowment Fund, all of them having given a third of a month's salary to that object. Much has been given for the propagation of the Gospel among the non-Christian people of the district through the Native Evangelical Society and through other separate organizations, showing that the people are awaking to the responsibilities and privileges of this work.

IV. Evangelistic Work for Non-Christians.

We are glad to know that more and more of this work is being done by our native Christians individually and by churches and congregations collectively; and of this we have no statistics. But the main bulk of it is conducted under the auspices of the mission and of the Native Evangelical Society. In this way over 455,000 non-Christians have listened to the Gospel preached by our agents. This is a much larger number than was ever before brought under the influence of the Gospel in one year in this district. This work has been done by three classes of agents.

1. BIBLE WOMEN'S WORK.—Their work has during the last few years greatly developed and is now conducted with great success by the fifty-seven Bible women under the guidance of the ladies. By them alone 9,470 houses have been visited and 2,648 women instructed; and through them 167,879 women have heard the Gospel message. The work is spreading all over the district. Of this work in Madura itself Miss Swift reports:—"Our year began happily. After the morning prayer-meetings, during the week of

prayer, I divided my little company into groups and sent them to preach in parts of the city where we have had as yet but little work. They came to the report-meetings with faces shining with joy. They had a wonderful week. In some places they were driven off, but so many persons were willing to listen to their message, they felt it was an indication that God was going to give them a good year. After that first week of general work, they returned to their usual teaching. We began the year with 565 pupils. It is the custom in some of our sister missions to limit the number of pupils that one woman shall receive, in order to the greatest efficiency in teaching a regular course of reading and other lessons. It has thus been found that one Bible woman cannot teach more than twenty pupils. Our method has been, on the contrary, to receive as many as each woman could give any possible attention to. A woman may thus be longer in learning to read, but she hears the message of salvation over and over again; and that is the point to be gained. In consequence of this method our statistics show a larger number of pupils for the number of workers than any other mission in India whose statistics I have at hand.

“A weekly prayer-meeting with the Bible women has been held during the year; and in June we were greatly blessed during a week of special meetings. I have never attended anywhere more earnest, tender, and spiritual meetings. Several of the women have said recently, ‘Surely the Spirit has been in our work this year!’”

“BAPTISMS.—We rejoice to be able to say that some women have this year gained courage to be baptized. They have so much that is hard to bear in the known present, they fear to face the possibility of more suffering in the unknown future should they be baptized. They fear most of all the cruel loss of children, and separation from all they call their own. It is chiefly a question of caste. To be baptized is to break caste; to break caste is to become an outcaste; to become an outcaste is to be regarded as a

lost and ruined woman, and to be treated accordingly. They fail to understand why they cannot have their Savior and their homes too. Should they leave their houses it would be a question of daily bread; and in this famine-stricken country that is often a terrible question. The Christian community is poor, and means of earning a livelihood are very very few; no manufactures, few industries, and these in the hands of certain castes to whom they belong by heredity. Since we have seen human beings subsisting upon one poor meal a day in good times and starving in poor times; since we have seen Christian people who had not tasted food for three days, we are not able to say so readily as once we might have said 'Leave your families and be baptised.' We can only teach our pupils Christ's commands and leave the truth to do its work in their hearts.

"From among the Lord's 'hidden ones,' four have come forward for baptism this year. One of these was accompanied by her husband, who also learned the truth from the Bible woman. One was a Roman Catholic. Another dear woman is a shining light. The Bible women often come upon her unexpectedly in heathen houses, talking of Christ to those who know Him not; and she often gathers a number of women together for a prayer-meeting in her house. The fourth woman never learned to read, but the pastor announced the fact that the answers she gave before the church committee were far better than the average. She is a truly converted woman.

"RESULTS.—When we have stated the number of baptisms, and when we have given the figures that show how many pupils have come under our care during the year, have we then told out all the results of this work? From whatever standpoint we view it, we must say that it is a good work. Were we merely philanthropists we should still think this a field worthy of our efforts. Countless women shut away from all hope of advancement or elevation; trained in grossest superstition; women whose religion is

fear and whose daily life is subjection—subjection, not to the strong, sweet will of a gracious God, but to the blighting influences of cruel and senseless custom. Is it not much to put them in contact with the outer world, to awaken dull minds and turn them towards the truth? Here is a school with 1,139 pupils, not gathered together in a comfortable building, but scattered over the length and breadth of the city; its teachers trudging, oftentimes wearily enough, through the dusty streets in the blinding, scorching sun in search of their pupils. Is it not much that they have succeeded in finding so many who were looking for something better than had ever before come within their reach? All this we feel is but small as compared with the salvation of a single soul. And for the rest, if we ever grow discouraged for the smallness of the number who dare to come bravely out on the Lord's side, we remind ourselves of Elijah and the rebuke given to his want of faith."

Miss M. M. Root conducts the Bible women's work among the Mohammedan women in the city, among those who daily come to the dispensary and among the neighboring villages. In connection with this latter work she has made two tours among the villages. She reports growing interest among the village women. The work among the Mohammedans is carried on by a Hindustani Bible woman who instructs them in that language and in Tamil. Two women carry on an interesting work among those who every morning come to the Women's Hospital for medicine.

Of the work at Aruppukottai Miss Perkins gives the following report:—"Our Bible women's work has developed very encouragingly during the past year. It has seemed desirable to employ four new women, making a staff of nine, who are doing efficient work in Aruppukottai and Palayampatti. During the year they have had more than three hundred readers under instruction, of whom thirty-two have been Mohammedan women. The readers have not only been taught to read, but to have had God's Word and

truth impressed upon their minds, and we trust, upon their hearts. In connection with the house to house visitation, street-preaching has been carried on with good results. Members of the Y. M. C. A. have aided us in these meetings. Boys from the boarding school, with the organ, have greatly helped in the singing. Often the interest has been apparently deep and the questions serious. We have had no decided and bold confession of Christ among the people with whom the Bible women have labored during the year; but we have had an unusually large number of inquirers who have come to the bungalow to ask further questions on the subjects which have been discussed in the street-preaching. A knowledge of God is thus being shed abroad by the work of the Bible women."

Of the Bible women's work in Dindigul, Mrs. Chester reports:—"The two Bible women, working in Dindigul, have free access to all the houses in the town, and many of the young women say that they pray only to Jesus. Yet none seem prepared to declare themselves Christians openly. I suppose that when it is the Lord's time He will send his Holy Spirit upon these halting ones and give them courage and show them the way to acknowledge Him openly."

Mrs. Hazen, under whom 11 Bible women labor at Manamadura, Melur, and Tirupuvanam, reports as follows:—"The increase, both in the amount of volunteer work and in the interest and zeal with which it has been undertaken, has been very gratifying.

"Bible women and school mistresses who are busy all the week instructing their regular pupils, accompanied occasionally by other Christian women and school children, have gone eagerly forth on Saturdays and Sundays to preach the Gospel in the surrounding villages. On several occasions also, they have taken some distant village as a centre, and have spent two or three days visiting the villages within a radius of five miles.

"In this way the women have visited 120 villages in the

Manamadura Station; 22 in the Tirupuvanam Station; and 31 in the Melur Station.

“On the whole they have been well received as soon as they explained that they were not on a begging expedition. In a few cases they have met rebuff, but they have shown great tact and courage in overcoming opposition. In one village they preached on the love of Christ; but the people listened very indifferently and soon began to leave, saying ‘We have heard all that many times, it is of no use for you to preach here.’ Somewhat disheartened they were about to leave, when some one asked, ‘How do you worship your God, if you cannot see Him?’ ‘We will show you,’ they replied, and at once kneeled down and offered two earnest prayers. The crowd which had so nearly dispersed, returned in large numbers and listened quietly. After the prayer they sang a lyric about Christ coming in judgment, explaining each stanza and showing the final state of those who know of Jesus’ love, and yet reject Him. Most earnestly did the villagers attend, while many with fear began to apologize for their former conduct, saying, ‘We did it without knowing. We have heard often of Jesus’ love; but we did not know that punishment awaits those who reject Him.’ The Christian women talked for an hour and were urged to stay longer and to come often.

“Although the work in the villages has been most interesting, it has in no wise interfered with the instruction of the regular pupils. 74 women have learned to sing from one to five Christian lyrics, 36 can repeat the Lord’s Prayer, and 19 have learned the Ten Commandments in full or in substance; while the number of Bible verses learned has increased largely during the year.

“The following is an illustration of one of the difficulties attending our work:—In a village some ten years ago a man ventured to attend Christian service and renounce his idols as vain. The soothsayer threatened, but the man heeded not, so the warning was emphasized by the sudden death of his child. Ignorant and superstitious as he was,

it was sufficient to rouse his fear and he ceased having any thing to do with Christians. Early this year, through the efforts of a Bible woman, he and his wife were persuaded that the idol gods had no power to kill the child, and that the children of parents who have not left the gods of their ancestors do sometimes die.

“Again both of them attended our church services, walking three miles and back in order to do so, and the wife and daughter began to learn to read. The soothsayer threatened; the husband remembering his past experience faltered, but the wife remained firm. On Friday night their cow sickened and died. The ever watchful soothsayer said, ‘Did I not tell you some calamity would come upon you? Leave off the worship of the Christians’ God lest a worse evil come upon you.’ The husband, thoroughly frightened, promised to have nothing more to do with Christians, but the wife still remained firm saying she would not give up the worship of Jesus no matter what happened. ‘Do not say so, or something dreadful will happen to you,’ said the soothsayer; and as she would not yield something did happen. On Sunday evening her husband was feasted on rice and chicken curry in the house of a friend, and that night was seized with violent pains and cramps and died early Tuesday morning. Still the woman looked up through her tears and said ‘I will not leave Jesus.’ The soothsayer warned her that her one remaining child would be the next victim. Her relatives came together, and with pleadings and threats compelled her to yield. She told the Bible woman she must come no more, that it was useless for her, a poor lone woman, to become a Christian, it would only result in the death of her child. It seems evident that both the cow and the man died from poisoning, but there is no proof. For eight months the Bible woman was not allowed to preach in that village, but recently they have sent her a petition asking her to come again and teach them.”

Mrs. Washburn, for the Pasumalai work, sends the

following report:—"The work, begun among Mohammedan women, has developed and the women have progressed from listeners into learners, several of them having bought their first book and begun studying. With this they are learning the Bible verses that other beginners learn. Among the Hindu women under instruction there are those who can read the Gospels intelligently and who are becoming familiar with the leading events in the life of our Lord. Many of them repeat to me portions of the Bible and short prayers which the Bible woman has taught them, and one woman repeated the Lord's Prayer. The women are not so timid as formerly, nor so ashamed to have the men of their households see them with a book in hand, or to hear them read. In some instances the men give them facilities for study and for making my visit a pleasant one. One woman has expressed a desire to attend church but has not done so as yet."

Mrs. Tracy reports as follows:—"During the year I have had charge of two Bible women giving them as much time as my other duties would allow. I always find much to encourage me in my visits to Hindu women. The method of work is the simple one of first teaching to read in order that they may be able to read the Bible. The reading is always accompanied by teaching a Scripture passage which offers an opportunity of telling about His love for them. One woman has a secret wish to be numbered with God's children. She has been often to church on Sunday, standing outside to listen; after a while she brought another woman with her to worship the true God. A caste woman who is very quick to learn says, 'Joy and gladness have come to me, for the Lord God hath opened my own and my husband's ears.' Very few are happy in having the sympathy and aid of their husbands in trying to live a Christian life. This woman's husband has work in the magistrate's court. He is intelligent and eager to understand the Christian way of worshiping. They have bought Bible, Testament and hymn book and have prayers in

their house every day. I visited, by request, the house of a Brahman gentleman. As we approached the spacious court-yard a dignified old man opened the door for us to enter, making a very courteous salam, refusing admittance to outsiders by locking the door. Every thing was comfortable and really attractive. The women wore bright, pretty cloths with an abundance of jewels. A number of the women were learning, and five or six were reading in the Gospels. I was quite won by their intelligent questions and gentle manners. At their request we sang and read and talked to them of the Redeemer, and all seemed thoroughly interested. One young sad faced woman stood quite apart from us with a first book in her hand. She was dressed in white and wore no jewels. At my request she came forward and read, but immediately retired to a shaded corner. After the lessons were done I had a good talk with the head of the house. This educated man interested me very much. I learned that the bright young woman in plain white was the widow of his only son. The sudden illness and death just one year ago was a great shock to the father. I listened to his long story of sadness and replied with all the comforting words I could. Then I understood that out of respect to this father-in-law the poor widow may not speak in his presence, nor be allowed to wear bright colored cloths or jewels, and has to wear her hair short. I took pains to send her a nice book by the Bible woman which gave her much consolation."

In all other stations is this same work for the women pushed forward with many precious results—many of them not the less precious because hidden to human eyes and unchronicled by mission statistics. But we thank God for the apparent break in the ranks of those who for a long time have been classed as secret believers; and we trust that many others may soon see their way to confess Christ openly after the example of the few brave ones who have been baptized this year.

2. THE WORK OF THE ITINERACY.—This department

has been well maintained during the year, seventy-five itineracies having been conducted upon which nearly 200,000 non-Christian people were urged to accept Christ as their Savior. In connection with this work nearly the whole district has been traversed more or less—few, except the remotest villages having not had the opportunity of hearing the Gospel message. In this work the magic-lanterns, of which there are eight in the mission, are made considerable use of, and with much success, because of their great acceptability to the people and their wonderful power in impressing the truth upon the minds of the ignorant villagers. In some places old Sunday-school picture rolls from America are used in this work with gratifying success. Any method which can appeal to their eyes and ears must prove successful.

3. **EVANGELISTS.**—There are at present fourteen evangelists at work in the mission—men who devote all their time to the work of preaching the Gospel to non-Christians. These men alone have preached Christ to 90,719 people during the year. This work is conducted almost entirely by the Native Evangelical Society which is the Home Missionary Society of the Native Church. The work for this reason is doubly interesting. It is the highest and largest work of the infant church here in the line of self-propagation and evangelization. The Native Evangelical Society has the two-fold purpose of aiding weak churches in the support of their pastors and of supporting these evangelists. This year it received and expended Rupees 1,534 in the conduct of this work; and it has been a source of great blessing to the Christians themselves and, through them, to their fellow-countrymen. The growth of this work is the surest test that the church is growing in the spirit of its Master.

4. **CHRISTIAN LITERATURE.**—Among the efforts put forth for the evangelization of this people that by means of Christian literature should never be forgotten. The very fact that 3,271 copies of the Scriptures and of Scripture portions have been distributed during the year is significant.

ant. Even supposing that only a third of this was sold or given to Hindus it means a vast silent agency which, under the influence of God's Spirit, can work wonders in the redemption of the people. Add to this the dissemination of 106,380 religious tracts and hand-bills and of 11,697 school and other books, and we have before us an evangelizing agency whose power no one can adequately appreciate, but which constantly should be accompanied and followed by our prayers in order to be effective in the mission for which they were sent—the enlightenment and conversion of the people. The very substantial aid which we have received both from the American Bible and Tract Societies for the conduct of this work we remember with gratitude; and we feel assured that this part of their work is neither vain in the Lord nor unimportant. Moreover we believe that the two mission periodicals, "The True News" and "The Joyful News," are doing their allotted task of disseminating the light of the truth as it is in Jesus.

V. Education.

This is the only department of our work which shows a serious loss this year; there being only 6,873 pupils under instruction as compared with 7,278 of last year. The cause of this decline is three-fold. In the first place the reduced grants received from America have made it impossible for us to maintain this department, not to speak of enlarging it according to its demands. Then the excessive poverty and want of the people have affected the schools. Moreover the ever tightening grip of the Government Educational Department upon our Primary Schools and the constant annoyance and worry caused to managers and teachers by its inspecting and examining force—all this with much more is not only a reason for the loss in this department, it also leads us to consider very seriously whether our present relationship to the educational department should be continued—whether the advantages

accruing therefrom balance its growing burdens and increasing requirements. Certainly these latter have become exceedingly hard to bear.

The result of our educational work upon our Christian community is manifest. Though probably not one in five of those received by us into the community can at the time either read or write, yet of those new members 2,131 men, 951 women and 1,815 children can read; and most of these are possessed of from a fair to a good education. This is more than one-third of all our people and probably nearly a half of all those above six years of age—a very high percentage, considering the illiteracy of all classes around them. For the first time we have this year a definite statement of the number of Christian children under instruction in all our schools. This total is at present 1,619 which is a little less than two-thirds of all the children of school-going age in our mission. In the centres, such as Madura, there is hardly a Christian boy or girl who is not in school; while the number of non-attendants increase in proportion to the distance from station centres. In the Mandapasalai Station only one-third of those who should attend are found in the schools. In this department of our work we have a thoroughly graded system, embracing several classes of schools.

1. **HINDU GIRLS SCHOOLS.**—While these schools are fewer than they were the last year the scholars have increased to 1,099 which represents a very wide influence in many of the best homes in the district. The excellence of this work is that it not only furnishes new and attractive openings for Bible women's work; it also beautifully supplements that work in many homes so as to add very materially to the leavening influence of Christianity among those who to-day are the strength of Hinduism—the women. Mrs. Noyes has charge at present of this work in the city of Madura and reports as follows:—"There are six schools in Madura, with an attendance of 507 pupils. Five are for Hindu, and one for Mohammedan girls. The work of the schools

has been carried on much the same as in former years. The only change that has been made is in the removal of the 5th Standard classes to the Central school making that a Middle school and reducing the other three Middle schools to Primary schools. This step was imperative on account of the difficulty of meeting the requirements of Government as to room, apparatus &c. It has also relieved the masters and left them free to devote their whole time to the primary department.

“Systematic teaching of the Scriptures is carried on in all the schools. All the masters and mistresses are Christians, with one exception; and the schools are opened with prayer and singing, and the first hour is devoted to the study of the Bible. The schools are having an influence in many homes and bearing fruit in many lines. In going about the streets visiting the houses of the children I have had many evidences of this. Followed by the earnest prayers of God’s people what might we not hope for the future of this great heathen city if all of its children could be brought into the schools and taught the way of eternal life through Christ.

“The Mohammedan school, opened at the beginning of the year, has gradually developed into a Hindu girls school. The Mohammedan community were unwilling to have their children taught the Bible to the exclusion of the Koran. They said that if we would employ a Mohammedan teacher to teach Arabic so that the children could read the Koran we might teach whatever else we liked. This is also a difficulty in the other Mohammedan school. The Sunday-schools in all the schools are well attended. The larger girls especially seem interested in the study of the Bible. Many of them have Bibles of their own and those who have none are striving to obtain them by faithful study and attendance. Many of these girls, after leaving the school, are taken up by the Bible women and thus the good work goes on.”

2. VILLAGE SCHOOLS.—These, like the former schools,

are an important form of evangelizing agency. From these village schools many of our congregations have sprung. Mr. Chandler speaks of one new congregation organized in his station this year through one of the village schools. By means of these we also educate our Christian children promoting only the brightest and most promising of them to the boarding schools for a higher education. Thus these schools are an important agency for opening villages to Christian work, for bringing the people under Christian influence and leading many to Christ and for training the children of our poor village Christians so that many of them are subsequently found among the best and most trusty servants of our Lord in the mission. In view of these facts it is sad that these schools are fewer than last year and the number of scholars reduced by nearly 400.

3. BOARDING SCHOOLS.—Seven of these institutions have been conducted during the year with an aggregate of 325 students. No one who has had charge of one of these schools can fail to be impressed with its supreme value as a mission agency. Here the children are brought thoroughly under the missionary's and missionary lady's influence and have the best opportunity for receiving, not only the elements of a sound education, but also of a strong Christian character. The best agents the mission can boast of are those who enjoyed in youth the thorough supervision and training of one of these Boarding Schools. In this connection Mr. Hazen writes:—"The influence and value of a Boarding School, has had one illustration with us this year in the conversion of two boys that came to us Hindus but are now earnest working Christians. One is the most enthusiastic of all those who go to street-preaching. The other was taken out of school last year by the fear that he might become a Christian. He seemed to be going through a mental struggle at the time. He left us for three months and we thought him lost to us; but he came back and now his face is radiant with joy.

Miss Perkins writes as follows of the Aruppukottai Boarding Schools.

“Our Boarding Schools have increased in the number of scholars this year and in faithful work on the part of teachers and scholars. The spiritual atmosphere and training of the schools have been greatly aided by the Y. P. S. C. E. There is a society in each of the schools. Through the influence of these societies and their methods of work among the young, during the past year and a half, twenty-one of the children have united with the church.”

Mrs. Chester writes of her school as follows:—“A girls’ Boarding School seems a very important part of station work. The girls come from villages, where they could not have schools or any such means of improvement. They almost always become Christians and unite with the church before they leave the school and go back to their houses. And there they are a help to the pastor or catechist.”

REPORTS OF SPECIAL INSTITUTIONS.—There are four such in the mission at present, representing the culmination of our educational system and furnishing special training for those who are expected to enter the various departments of our mission service. We are thankful to be able to state that, excepting the medical, there is no form of service in our mission for the training of laborers for which we have not well organized and fairly well equipped institutions.

The reports of the principals are hereto appended.

1. PASUMALAI COLLEGE AND TRAINING INSTITUTION.—Dr. Washburn reports as follows:—“With feelings of profound gratitude I close the current school year—grateful that notwithstanding the inadequate appropriations by the Board and the financial distress and disasters in the United States we have been able to carry all the departments of the institution through in a state of fair efficiency. This has been due to the generous and sometimes repeated con-

tributions of friends, without whose assistance the institution must have foundered in mid-course. For under the stress of famine, scarcity and the falling value of the rupee our expenses have much exceeded those of any previous year. And now the fact that this year of famine, financial distress and disturbed counsels at home is past and we are whole to face the voyage of another year is a mercy we cannot forget. What another year is to bring the new year must disclose; but we can hope that some of the pressure of the last will be lightened. This year's admissions to our Primary practising department were quite numerous, as in the present state of missionaries and of mission funds this department is serving in place of station boarding schools for three stations. The admissions to the Lower and Upper Secondary, the Higher Training class and the College classes have been below the average. So far as the first and second are concerned the decrease has been owing to the causes above referred to operating in a variety of ways to diminish the efficiency of those schools and the number of Christian children continued in school beyond the lower grade. And so far as the classes depending on the college entrance examination are concerned the admissions have, in this institution like others, been greatly reduced by the extraordinary failure of this examination in December 1892. While therefore the numbers in attendance are less than last year the average of the grade of the pupils has also shifted downward somewhat. This would be very regrettable, if it were more than temporary.

From the teaching staff four have gone and four former students have entered upon work in the school, two after passing through a course of training in the Teachers' College, Madras. One place is still vacant. It is with feelings of special regret that we parted with Mr. S. Mutthusami Aiyar, B.A., the first assistant master, who has for nine years efficiently and successfully instructed the college classes and, by his excellent scholarship, wisdom and integrity helped to maintain a healthy and scholarly spirit in

the institution. The larger part of the instructors and teachers have undergone special training for their respective departments. We have reason to be thankful for the earnestness, faithfulness and intelligent appreciation of the situation with which, in the main, the teaching force has performed its work for the year; and I have no question as to the result on the school, if this is continued for a series of years. My release from duty in the Divinity School has permitted me to devote my attention more exclusively to the College and Training Institution, especially to the lower departments and the matriculate class in the Normal school. Thirty-one trained teachers left the school during the year and all have found employment. The results of the University and Government examinations were satisfactory in the College and Normal departments of the higher grade, and moderately satisfactory in the Lower Secondary department. The University examination of the 6th Form of the High school here, as very generally, was a dismal failure. This was owing to the dropping of text books in English, the raising of the standard and the change in the point of emphasis in the English examination. There can be little doubt that the raising of the standard and emphasizing the ability to write the English language correctly are changes in the right direction.

The institution has maintained its high position in regard to gymnastic training and sent out two trained teachers this year. The benefits of these manly exercises are manifest in the tone and health of the students. While the great proportion of the pupils in the school is always Christian, a considerable number of Hindus also attend the school; and for several years the number of Sudra Hindus boarding in the school has been considerable. This year the number of this class of pupils has been as numerous as ever. Some of the new comers had an interesting history. The atmosphere of the school is distinctively Christian and religious, with chapel service in the early morning for the

boarders, with Bible reading and Bible study for all and briefer worship at the close of the afternoon session in the college hall. The whole institution is divided into fifteen classes for a half hour of Bible instruction five days of each week, with written examinations at the end of the year under the direction of a committee of the mission.

"The Young Men's Christian Association is prominent among our voluntary religious agencies. Formerly it engaged in evangelistic work in the neighboring villages: but it is now feeling its way into other work more closely connected with the different elements of which the school is made up. It has faithfully held its Sunday and mid-week meetings to which it has welcomed the public and secured some illustrated lectures. The mid-week meetings have been a distinct benefit to the faithful members who have attended them. Mr. Stutson as well as some of the teachers have been unwearied in efforts for the Association. A junior branch has been faithfully carried on through the year; and the members of both branches have kept up very profitably a Juvenile Society among the little folks of the congregation. The class and station prayer-meetings have been kept up as usual. Eleven of the students have united with the church by profession this year, one of them from a somewhat prominent Roman Catholic family. It seemed best in the present situation to seek an additional master whose qualification should fit him to care for the large number of the students assembled here, out of their school hours, and to assist and lead them in religious matters: and I am glad to be able to report favorably as to securing a suitable man and as to the success of the plan. The kindness of a trusted friend of the institution has enabled me to do this.

"The Southfold Hostel for Hindu students, begun last year, has this year been enlarged and improved and is now capable of affording rooms and board and many comforts to a good number of young men who come up from the district to prosecute their education at this place. Besides

Hindus accommodated in the Hostel, and the day-scholars there are usually above 200 students boarding in the institution. Formerly the class rooms served for dormitories, study and living rooms for these students; but as our numbers grew, it was found impossible to get on with such accommodations; and two large common dormitories were provided. The class rooms are, however, still the living and study rooms for the great bulk of attendants on the institution. This proves more and more inconvenient and unsatisfactory every year; and it is manifestly very desirable that at least students of the collegiate grade should enjoy the privileges of privacy and quiet study, when not engaged in their classes. Such rooms are now the most pressing want of the institution and should be the next thing provided. Two houses of a substantial and commodious sort for Christian teachers have been erected on the mission property this year. They were indispensable, if the number of Christian teachers was to be increased and if we were to have the full benefit of their services. We were enabled to build them by the benefaction of a generous friend. The Rev. Alexander Miller of Scotland paid a passing visit to the institution in the early part of the year and subsequently sent a donation to the library which, with another sum, has added 80 volumes to our shelves. The Beals Memorial Class Rooms and the Normal Class Room erected last year, have been partially provided with furniture. The fees received were Rs. 4,600, a somewhat larger sum than last year, but small compared with what they should be and satisfactory only in that they are largely the testimony of a very poor and humble community to their desire for learning and for better things. The institution is endeavoring to fill the modest place and fulfil the obligations which it has assumed, especially towards the Christian community and also the non-Christian community in the midst of which we are situated. Year by year it is gathering about itself the means and agency for better work. The end of the year, even though it has been a year of stress and trial, finds it better prepared

for its work in some respects than its beginning. It is however to be judged by the outturn of men—their spirit of uprightness and self-sacrifice, the animating purpose of their lives and the amount they accomplish for the real good of the country.”

2. THEOLOGICAL SEMINARY.—Mr. Jones reports:—“The year in the Seminary has been one of much hard work accompanied by manifest progress among all the students. A new class of eight men was received in June, which hereafter will be the time of the opening of the school year. All of these new men were enrolled among our mission agents as catechists and teachers and had been at work an average of four and a half years. There is too much disparity among the members of the class as respects previous education to allow of the very best work, even though in one study they are separated into two classes. The total number of students who have been connected with the school during the year is twenty-seven, of whom twenty-two are now on the roll. The health of the institution has been unusually good, very few absences during term time being recorded, and only one being compelled to leave school on account of ill-health, his trouble being an old one of the eyes. The students have shown a most gratifying interest in their studies. I have never known a more faithful, studious class anywhere; and the written examinations which are regularly conducted and recorded reveal satisfactory attainments in nearly all the branches.

“Only one of the students has brought to us disappointment and grief. He is the Brahman convert who was baptized here a little more than a year ago and who begged to be received, somewhat later, into the Seminary. He was bright and clever and manifested considerable pleasure in his studies and encouraging growth in faith, when suddenly, early one morning six months ago, he disappeared, carrying with him some of the property of the pastor who had treated him as a son, and small sums of money received from others. It was a great sorrow to all of us as we

had placed much confidence in his integrity and in the reality of his conversion. His case is a fair illustration of the inherent difficulty attending the transformation of one who was at the same time a Hindu religious ascetic and a Brahman, and who, therefore, has inherited and developed within himself weaknesses and temptations whose power few men can realize and none but the mighty power of the Holy Spirit overcome.

“This is the first year of the new Seminary course of study. By mission vote it was decided that hereafter the course shall extend through three years and not two as formerly, and that annually there shall be an incoming and an outgoing class. Under this new arrangement opportunity will be given for a more extended and thorough course of study. In accordance with this plan, the new scheme of studies for the Seminary will be as follows:—

First Year.

Old Testament—Introduction to, and study of, Genesis to Judges.

New Testament—General Introduction; Acts of the Apostles.

Life of Christ—To Galileean Ministry.

Biblical Geography and History.

Evidences of Christianity.

Systematic Theology—Natural Theology; God and man.

The Canon of Scripture.

Non-Christian Religions of India.

Sanscrit and Indian History.

Second Year.

Old Testament—Introduction to, and study of, 1st Samuel to Song of Solomon.

New Testament—Romans and Pastoral Epistles.

Life of Christ—(Concluded).

Systematic Theology—(Concluded).

Church History—Up to Reformation.

Biblical Antiquities.

Non-Christian Religions—(Concluded).

Sanscrit.

Astronomy.

Third Year.

Old Testament—Introduction to, and study of, Isaiah to Malachi.

New Testament—Hebrews, Thessalonians, and Epistles of James, Peter and John.

Pastoral Theology.

Homiletics.

Moral Philosophy.

Church History—(Concluded).

Logic and Rhetoric.

Church Government.

Greek Testament.

“During the whole course there will be weekly lessons in voice culture and singing. Ten lessons will also be given monthly on the violin. Also weekly essays, discussions, and sermons with criticism upon the same.

“The above furnishes a thorough course which, with faithful study, will qualify a true Christian man for intelligent and useful service in the Lord’s Vineyard. It will doubtless be necessary to furnish also a more brief and simple Special Course of study for men of smaller calibre and more elementary training; and I trust that such a course may be opened the next year.

“In accordance with the new course we have this year introduced three new studies—Astronomy, Sanscrit and Violin Playing. I am now giving a course of lectures on Astronomy to all the classes and believe that the knowledge of even a few elementary facts and principles of this science will be of much value and aid to the students in their future contact and conflict with the all-pervasive errors of Astrology which is so intertwined with Hinduism.

“A Sanscrit Pandit is also instructing the more advanced

members of the new class in the Sanscrit language which is the so-called mother of philosophy and religion in this land. All the studies of this year have been conducted in the vernacular—neither the previous training of the classes in English nor the time of the principal warranting us in using English for this purpose.

“An effort has been made this year to bring the wives of the students more thoroughly under the influence of the institution. There are ten of them here at present and I feel that their three years’ sojourn here ought to be utilized by them in qualifying themselves as thorough helpmates to their husbands in future life. Our aim is to give each one of them at least two hours of study in the class room daily. In this we have partially succeeded, and I trust that the recent employment of a nursery woman, to take care of their babes during their study hours, may help us to solve more thoroughly this problem. The better educated of them attend classes with their husbands in Bible study, Biblical Theology, and Life of Christ, while the less educated are taught separately. We have continued this year the weekly magic-lantern preaching services in the neighboring villages and have invariably found a cordial reception from the people and have been much encouraged by the manifest tokens of interest in the Gospel truths there presented. I still feel that this is one of the very best ways of presenting the Gospel to the masses, as it edifies and compels attention beyond any other method known to me. It also furnishes to the students, who accompany me on these evenings, the best opportunity possible for training in the methods of instructing and moving the people. All the students and some of the instructors have, as hitherto, spent a half of each Sabbath among the villages preaching to non-Christians, conducting Sunday-schools for Hindu children and shepherding a small Christian congregation. They have also been out on three itineracies, aggregating forty-four days, visiting 172 villages and preaching the Gospel to thousands of non-Christian people. The weekly prayer-meeting of the

students has been well-maintained during the year and there are many cheering evidences to me that they are growing in Christian manhood as in grace. Every Monday evening all the students meet Mrs. Jones and myself at the bungalow for a social hour and for an informal talk and conversation upon subjects of the hour. In this way I have been astonished to learn how narrow is the horizon of a native student and to appreciate how valuable these hours may be made in giving them a broader view of the world and of the mighty events which transpire weekly in all lands and among all the nations of the earth.

"Messrs. Barnes, Buckingham and P. Daniel have faithfully supported Mrs. Jones and myself in our work for the institution; and we all have much cause for gratitude to our Heavenly Father for His abundant blessings to us and to the institution.

"Four new cottages have been erected during the year for the married students with funds generously contributed by churches and friends at home. To all such I offer hearty thanks and wish they could see the buildings erected by their offerings. Three more such cottages are much needed. My greatest, and I might almost say, my only trouble in connection with the institution this year has been owing to the inadequacy of the funds appropriated for its support. I have thus been compelled to expend much money beyond that granted by the mission; and it means great anxiety, worry and debt to be placed in charge of an institution without sufficient funds to carry it on. I thank the kind friends who have so generously aided us this year and pray that this financial burden may be lifted off my shoulders hereafter so that this most encouraging and valuable work may be adequately supported."

3. MADURA GIRLS TRAINING SCHOOL.—Miss B. B. Noyes writes:—"This school now consists of three distinct departments—the Normal School, the Practising school, consisting of the Primary and Lower Secondary classes, and the High School. English is taught from the first

standard upwards; but for the present it is necessary to have both Tamil and English classes in the Lower Secondary department.

“Our work this year, as last, has been sadly cramped by insufficient accommodations. A temporary shed of bamboos and mats has been built, divided into four classrooms; but this is not only hot but very noisy, as the thin partitions of matting do not shut off the sound of the classes either from each other or from the outer world. Even with this addition, the Primary school is still in the dormitory, and the Training class in the sick room; and no rooms have been added to meet the needs of the High school department, for Science, or for a Library; while the Boarding school department has been crowded to the limit of endurance. Enlargement at an early date seems imperative.

“The total number in the school this year has been 198 of whom 124 are boarders—a larger number than ever before in the history of the school.

“The staff consists of the head master and five assistant masters (one of whom is also the school writer), the Training mistress and two assistant mistresses and eight pupil teachers from the Training department. Our fifth standard mistress left us in September, much to the regret or all, and her place has not yet been supplied. The number of Normal students this year has been 26, a larger number than we have ever had at one time before. Six of these were examined for Teachers’ Certificates in August and went out as teachers to various mission schools. The others will be examined next March. The results of the Government examinations have been fairly satisfactory. In the II and III Standards, which were taught entirely by the Training students, there were only two or three failures out of nearly thirty children; and all but two of the girls sent up for the Lower Secondary examination last March, passed for certificates, those two being conditioned in one Optional subject. The teachers have

taken great interest in the Bible lessons, and in one or two cases have made a special request for a Bible class. The Bible Union examination results were satisfactory and the second general prize was taken by a Fifth Standard girl.

"The singing of the pupils has shown a marked improvement this year under the instruction of my sister, Miss Mary Noyes. Some of the classes have been taught singing by note, and many of the girls can read music very well, while three or four are learning to play on the harmonium.

"This is the first year that two ladies have been associated in the charge of the school, and the additional oversight, teaching and personal work, thus made possible, have been of inestimable benefit to the pupils.

"The character of the staff is unexceptionable. All hold normal certificates and have had some experience in teaching. All are earnest Christian men and women and take an active part in church and Sunday-school work. One of the masters goes every Sunday afternoon to a village two miles distant where there are only one or two Christians, and holds a preaching service. Another has devoted several Saturdays in going to a village eleven miles away, and has labored among his own relatives. The mistresses have unlimited opportunity for personal work among the school girls and hold many devotional meetings with them. Seven girls have this year united with the church.

"The Christian Endeavor Society is a power for good in the school. Nearly all of the meetings held by the girls are in some way connected with this society. All of the girls in the school are members, there being seventy active members. The Junior Branch of the society numbers forty-five. The visit of Dr. and Mrs. F. E. Clark roused new enthusiasm among the Endeavorers. The society has raised more than fifty rupees in offerings this year, and since June has given five rupees a month

for the support of a Bible woman in villages across the river. Great interest has been taken in this woman's work, and from time to time a delegation of two or three girls has accompanied her in her visits to the village homes where she has women under instruction. The Sunday-school and Look Out Committee have done good work this year. Two girls have charge of a Sunday-school in Otis Hall where from twenty to thirty little children are gathered every Sunday; and six girls go out to help in the Sunday-schools held in connection with the Madura Hindu girls' schools. A new committee for visiting the sick has demonstrated practical religion in helping to care for the sick girls in the hospital. One or two girls have watched day and night with serious cases and others have spent hours day after day by sick-beds at real self-denial to themselves.

"There has been an unusual amount of sickness this year. During the spring epidemics of measles and chicken-pox went all through the school and interfered seriously with our March examinations. Since June there have almost always been seven or eight girls ill. With our crowded quarters and no sick-room we should have suffered great inconvenience except for the new Women's Hospital where all serious cases have been most kindly received and carefully nursed. There have been eight cases of very serious illness. Even now one girl lies in the hospital so ill that there is little hope of her recovery. One of the masters has just lost his wife by cholera; and this month, for the first time in years, death has entered our circle, and we have been called to mourn the loss of one dear girl. Jeyamani ('jewel of victory') suffered much at intervals for months with Inflammatory Rheumatism; yet she had been apparently well for several weeks when she was again stricken by a fatal disease; and the end came so quickly that her parents arrived too late to see their daughter again on earth. She was only thirteen years old, but showed a sweet, Christian spirit in

her illness. Hers was the first death which has occurred during the school term in the school for many years and has produced a most solemn impression. If Jeyamani's death shall result in leading any of her schoolmates to consecrate their lives to Christ, she will not have lived and suffered in vain."

4. THE BIBLE WOMEN'S TRAINING INSTITUTION.—This institution has only been in existence one year but is already doing a much needed work under the direction of Miss Swift who reports as follows:—"At first only five women were ready to enter the class. The ten Bible women were added, and on December 1st, 1892, the school was formally opened with a class of fifteen.

"As we have gone on step by step the way before us has opened up and difficulties have cleared away. During the year we have received fourteen students, four of whom for various reasons have been compelled to drop out.

"Our school-day begins at 8.30 A.M. with prayers. Then follows a Bible lecture. This lecture has been attended all the year by the Bible women and, not infrequently, by Christian women from the neighborhood. Our small room is often too crowded for comfort. After this lecture the Bible women go to their work. Then follows a second Scripture lesson with the students' class. An assistant teacher takes the class for the third hour. After the students have had their noon meal, they go out to work in the city; and, have taught 125 women, besides rendering some assistance to the other Bible women.

"The course of study is planned to occupy two years. We have this year studied the Life of Christ in the four Gospels, and have begun another series of lessons on Church History, beginning with the Acts and taking up the Epistles in order. In the Old Testament we have had studies in Genesis, Exodus, Numbers, Joshua and Judges. Besides this, in the lessons belonging to what we call our 'general course,' we have taken up many subjects, doctrinal and practical, some quite fully and others only in

outline, the latter to be more fully expanded later on. Within the past week we have begun a series of lessons on the 'Tabernacle,' which shall include a study of priesthood and sacrifice. One hour a week has been devoted to practice in singing and explaining Gospel hymns; and a weekly talk has been given upon Christian work, the use of the Word with inquirers and other kindred topics. Not infrequently we have been led into certain lines of study through the pressing need of the hour. In June God led us all to feel our need of deeper spiritual life and to ask for the Holy Spirit. This caused us to make a study of Scripture teaching concerning the Holy Ghost, and the morning lecture for almost two weeks was devoted to this subject. We look forward to sending these women out into the more neglected parts of our district, there to work in connection with the churches already established. It has been difficult to find suitable workers, those with sufficient consecration to make them willing to endure the loneliness and hardships of life in remote villages; but we trust that God will so bless us that those who go out from the school will be ready to go where He leads.

"Our needs during the year have been most marvellously supplied. As we have asked so He has heard. From month to month sufficient money has been sent to us from one and another who have wished to have a share in this good work to enable us to accept all whom we have thought worthy of admission. We have not been obliged to refuse any one through lack of funds.

"It is a part of the plan for this school that students and missionary should occupy the same building. The only house we have been able to secure has been all too small for even the students' home life. At one time nine women and nine children (for some of the students are widows with children) were crowded into a few rooms hardly ten feet square. It is one of the evils of life in this country that there is no such thing as privacy. It is our earnest desire that for two years at least these Hindu

women should see and feel the difference between their usual disorderly, irregular, and unquiet homes and a well-ordered Christian household. With this arrangement the missionary will have many opportunities to influence and direct which are denied her now.

“In the meantime the missionary’s private room is the only class-room. There is imperative need of dividing the classes, for we are entering upon a second year’s study. New students should be received, but there is no room for either new students or a second class. But we have received so many tokens of God’s blessing upon the school, we wait in perfect assurance that this too, which we feel to be a very important part of the work, will also be made possible to us.”

VI. Medical Work.

This department has been conducted much as usual by our physicians and their assistants. One notable event however needs recording, viz., the opening of the new Women’s Hospital in Madura. For over three years it had been in process of erection and has cost altogether Rs. 18,228, of which Rs. 14,038 was granted by the Woman’s Board in America, Rs. 1,500 by the Madura Municipality and Rs. 3,259 by Hindu friends. It is a handsome, spacious building and very well adapted to the purposes for which it was erected. We trust that it may long and well serve the people as a health restoring and life preserving institution and may be a place where many shall be brought also to a knowledge of the Great Physician and His Divine Remedy for the soul. The building was opened with great *eclat* July 28th when Mrs. Dumergue presided and addresses were delivered by several gentlemen, including the Maharajah of Ramnad—the most generous individual donor to the building. It was a sad coincidence that on the very day upon which the building was opened news was received

from America, that Dr. Root, who began this project and did so much towards its realization, would probably not be able to return to her work here. So this much enlarged and most attractive and urgent medical work for the women and children of Madura has suffered from the absence of a lady physician. We trust that this vacancy may be soon filled.

Dr. Van Allen's report of the work in Madura is as follows:—"The medical work was begun early in the history of the mission. Since that time it has been our policy to make medical relief one of the prominent departments of our mission work. There have been two centres of medical work—Dindigul and Madura. When Miss Dr. Root came to Madura in 1885 the work for women and children was made a separate department; and this flourished and grew under her care so that in the last year of her labors here she treated upwards of 19,000 cases. Since her departure on furlough the number of cases treated annually in the Women's Hospital has fallen off about five percent. This falling off represents, without doubt, the cases to which a Women's Hospital would be most useful. Since Dr. Root's departure the women's work as well as the general medical work has been in my hands.

"The general medical work occupied the little old dispensary building which was erected forty years ago. To this has recently been added a small thatched ward for the accommodation of in-patients. The total number of cases treated here the past year was 23,804. This, added to the number treated in the new Women's Hospital, brings up the total number receiving medical relief in 1893 (new and old cases) to 43,825. These are distributed as follows:—Europeans 187, Eurasians 366, Mohammedans 6,570, Native Christians 13,657 and Hindus 23,048. The number of villages from which patients have come is 374. Some of them being 50 to 100 miles distant. There have been slightly more cases treated this year than in the previous

history of our medical efforts in Madura and there are many evidences that our efforts are appreciated by the people whom they are intended to serve. The total annual expenses of our medical organization in Madura, including my own salary, is somewhat over Rs. 8000. The Municipality gives us an annual grant for medicines of Rs. 600, and the District Board of Rs. 590. This is a great help and we wish hereby to thank the Municipality and District Board for the same. Patients also have given yearly over Rs. 1000, as thank-offerings, to the Hospital and Dispensary.

“Preaching is daily carried on faithfully in the dispensary by pastor Taylor, and in the Women’s Hospital by the Bible woman. The evangelistic work is made most prominent. There is no doubt but very many are burdened by their sins, and that greatly. I have often been struck with this. And it is a wonder to me that they do not accept more eagerly a means for relief. In my labors I have been ably supported by my assistants who have shown much interest in their work.

“We have in our medical work in Madura only one cause for regret, so far as I know. We very much need a lady doctor. Miss Dr. Root will probably not be able to return; and for the proper carrying on of a Women’s Hospital in India, in those cases in which the most good can be done, a lady doctor is a necessity.”

Dr. Chester’s report for Dindigul is appended below:—
 “There were treated at the Dindigul Dispensary, in the year under review 26,107 cases, which represents the numbers of prescriptions written. Of this total number 10,377 were new cases or patients coming for the first time. Of these new cases 5,701 were males and 4,676 females. Of Europeans there were 107 patients; of Eurasians 101; of Native Christians 3,604; of Mohammedans 1,384; and of Hindus 5,181. There were treated in the Hospital, 213 in-patients. The patients came from 613 different villages. The high price of all food grains

has continued through the entire year, so that much the same report of the class of diseases treated can be given as in the previous year—those dependent upon eating unwholesome, unnutritious and insufficient food. Fevers have been prevalent through the year, and cholera appeared in the months of November and December in the town of Dindigul and a number of the villages of the district; so that, on the whole, the year has had much sickness.

“In every dispensary there will be a large number of chronic and hopeless cases, which, however, must be carefully examined and prescribed for, even though no great advantage is to accrue. But, aside from these, a large number of cures are effected and very much of pain and misery mitigated. I can testify to a large amount of faithful and excellent work having been done by the hospital assistants, compounders and trained nurses of the Dindigul Dispensary. The women of Dindigul owe a debt of gratitude to the trained nurses connected with the dispensary who have helped so many of them in their homes with no less skill than kindness. In a large number of difficult and serious cases the fatality has been very small.

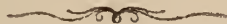
“Our whole mission work is one of seed-sowing; and in the Mission Dispensary this is done, in part, by the addresses to the male and female patients of evangelists and Bible women, and by the Gospel fly-leaves which all the patients take with them to their villages and houses.

“And that the work, in a Mission Dispensary, is not for money or gain, but for love in His name who is the Christians’ Master and Example, is a seed which is yet destined to produce a glorious harvest in every part of India.”

CONCLUSION.

We now close as we began this record of another year of mission work, thankful to the great Head of the Church for His smiles of approval upon our labor. We have

entered into the labors of noble, godly men that have gone before and have harvested some of the results of their past prayerful endeavors. We have been permitted to sow the seed of the precious Word of God, often enjoying tokens of appreciation and a responsive interest among the people, and sometimes amid difficulties and discouragements, but always in the assurance of hope that our labor will not be in vain in the Lord. We are greatly encouraged not only by the tangible results achieved, but also by the many suggestions and indications which surround us, none of which will lend themselves to statistics nor can be transmitted through words and sentences, but which nevertheless are eloquent with cheer and promise to every servant of God in this district. We also feel as never before the great and pressing need among us, and among our friends and supporters, of a spirit of united prayer that God may impart with manifest and quickening power His Holy Spirit to our every mission agent and agency, and with converting power to all who have heard His Gospel in this field. Without this, all our efforts must fall short of true success in the Lord's vineyard.



OBITUARY.

Rev. J. E. Chandler entered into rest on the morning of Wednesday, January 10th, 1894. His death was the result of an attack of cholera on the previous Friday, from which he had not strength to rally.

Mr. Chandler received his appointment as a missionary of the American Board of missions more than forty-seven years ago; and during all this long period, with the exception of a brief time of preparation and his furloughs to the United States, he served as a missionary in the Madura District. He was twice stationed at Madura and held the treasuryship of the mission for above seven years. Between his coming and his furloughs to America he was appointed to no less than six different station districts; and the exigencies of the mission brought, at one time or another, all the districts of the mission under his supervision. This was not favorable to concentrated individual impression; yet, as early as 1854 he was appointed to the district of Dindigul West; and though that district was soon divided into two mission districts he resided more than eighteen years at different points in this field and performed some of his best missionary work in it, and left upon it a lasting impression. He erected the mission bungalow and organized the work at Battalagundu, and there he finished his active service as a district missionary. The famine of 1877-8 found him at Palani; and here, where it fell with great force upon the people, he rendered invaluable service in directing relief, in labor in the famine camp, and in mitigating the general distress. The passing away of the famine left the missionary family with a camp of deserted children and an orphanage on their hands, the provision for, and carrying on of which, was one of the loving labors of the later years of his missionary service. To all his labors Mrs. Chandler added

her energy and support; and as the children grew up the daughters, one after another, added light and life to the home and held up the hands that were growing weary by the heat and labor of the long day. After the decease of Mrs. Chandler in the United States in 1892, Mr. Chandler returned to India to spend the evening of his missionary life with his children, three of whom are engaged in mission work. He died in Madura at the home of his son, who at the time was prostrate with the same disease which caused the death of the father.

Mr. Chandler found less than 200 communicants in connection with the mission when he arrived, and less than 1,000 people under instruction. He saw, before laying down his service, 37 churches organized and more than 4,000 members connected with them, and almost 15,000 people being taught in the congregations of the mission.

He was a man of excellent health and genial spirit; and life had brought him probably as much serene happiness as falls to the lot of the majority; but when the call came he was more than ready to go. The light of the day beyond was already dawning on his horizon and he was in haste to be gone; and thus painlessly and unconsciously he passed from the sphere of service to that of his reward—beloved, honored and esteemed.

SELECTIONS FROM PASTORS' REPORTS.

MADURA EAST CHURCH.

When there was no pastor here for more than a year, "A Worker's Committee" was formed; and it conducted meetings, Sunday-schools &c. Since I came to work in this church the members have not ceased doing their active work.

The Sunday services are well attended by the people and the seats are not sufficient for the audience. Two deaconesses were appointed recently. One of the deaconesses moved the Christian women during the festival time to work for Christ. Though the other deaconess is old she is very faithful. She refused to rent her cocoanut top to toddy contractors and received thus 100 Rs. less for the produce of the cocoanuts. A Christian has set apart one of his rooms for prayer-meeting purposes. The pastor goes there every Tuesday and conducts a prayer-meeting. The Society of Christian Endeavor was organized in our church a year and a half ago. Its members are loyal to their church and the work is carried on well.

Y. S. TAYLOR, *Pastor.*

DINDIGUL CHURCH.

In reviewing this year I am constrained to exclaim, Ebenezer. The station catechist, some members of the Y. M. C. A., the singing band of children taught by Dr. Chester, the labors and prayers of the Bible women, the encouragement from some ladies and gentlemen—all these, united, have helped us to the growth of the Lord's work. By previous concerted plans we have visited for preaching not only the main streets of this Municipal Town but also the lanes as well as the families of our special Hindu friends. Every Sunday evening after the Sunday-school is over a band of young men and station school boys proclaim the Gospel message in eight of the different centres

of the town and its suburbs. Three of the teachers of the school and a young man of this church have visited eleven villages during some of their holidays for preaching and have given out more than 1,000 hand-bills. The seed is sown broadcast and the prospect is bright.

J. COLTON, *Pastor*.

KAMBAM CHURCH.

Owing to the distress of famine about half of our people deserted their houses and wandered to various places on the Travancore Hills in search of a livelihood during the year. The very poor members who remained at home in each congregation attended the services regularly and contributed to the cause of the Gospel from their scant living, earned by gathering bark, nuts, berries, roots, leaves, &c., in the jungle. The semi-annual church gathering was held twice at its seasons during which they filled the Kambam Church and paid their vows, thank-offerings, and subscriptions, up to more than Rs. 50. In order to preach the Gospel to the heathen and to visit the Christians scattered on the Travancore Hills I made nine preaching tours, in which I stayed there 110 days and distributed six Bibles, twelve New Testaments, seventy-nine Scripture portions, 407 tracts and 2,400 English and Tamil hand-bills, besides preaching the Gospel repeatedly in all camps of the Periyar water works and on some coffee estates.

S. ISAAC, *Pastor*.

PASUMALAI CHURCH.

The past year there were 462 persons in the congregation and 192 communicants in the church at Pasumalai. Of these latter eleven were received on profession of faith.

As to contributions, the people have done their best in giving to the church, the Evangelical Society, the Tract and Bible Societies, the College Jubilee Fund, &c.

The women and children were kindly cared for by the two

missionary ladies of the station ; and the Bible woman has done her work well in visiting and teaching a good many women in adjacent villages.

On Sundays and at other times some young men go, of their own accord, to do good to their heathen neighbors. That it is the duty of every member of the church to gain one soul at least for Christ in the year has been over and over brought before them in the sermons, addresses and public prayers. May this church which is located at the foot of a hill shine brightly in her zeal for the Lord so as to be seen by all as if set on the top of the hill.

A. BARNES, *Pastor.*

MADURA WEST CHURCH.

This church-membership is 274. There were twelve deaths this year. Some of them persons of position and influence. One was the wife of one of my deacons (Mr. Kitto) by cholera. She had the habit of honoring God with the first fruits of all her increase. The church has made special progress in all spiritual matters. My special efforts during the year, among the bigoted Roman Catholics and Hindus who are living close to my house have proved successful. By God's grace the head-man is admitted into the church on profession of his faith. He is firm though he was once robbed of his property and pelted with stones by his own people. By his influence and good example five families of twelve souls were also admitted into the church. I find a great movement among the non-Christians and expect to see great success. The Y. P. S. C. E. started in the middle of this year has been a great success. We hope that the Lord will bless my humble efforts ten-fold next year.

J. ROWLAND, *Pastor.*

WESTERN PASTORATE, DINDIGUL.

We praise the Lord for his having protected all the congregation in my care which were in great need. On account of the

famine season they have contributed a little less than the previous year not because of their unwillingness but because of their want. The Christian Endeavor Society has been formed among the young men of some congregations. I have visited the hill-churches three times this year and administered the Lord's Supper, and preached the Gospel to the heathen. I have also preached the Gospel in 115 villages, exclusive of those on the itinerary, distributing about 400 hand-bills. May God shower upon our work and upon all the churches, in this pastorate, His richest blessings for the sake of our Lord Jesus.

A. SAVARIMUTTHU, *Pastor.*

BODINAYAKANUR CHURCH.

I am glad to report that our terraced church has been completed the past year. In the last year sixteen persons have been admitted to the church on profession of their faith and six children have been baptized. One Christian gave a special offering of a calf which cost Rs. 6-8-0. Another man has vowed to bear the expense of lighting this church the whole year and the first crop of his coffee estate. On the Devikulam Hills I had good work among the Pulayars (புலையர்). So I am greatly encouraged in the past year's work by the grace of God.

S. VETHAMANIKAM, *Pastor.*

PALANI CHURCH.

During the year six persons have been admitted to the church on profession of their faith, nine children have been baptized. A Hindu, who is at a village eighteen miles from Palani, searched many of the Hindu Vedic books, confessed that Jesus Christ is excellent above all in the world. I gave him four books, viz., Luke, Matthew, Genesis and "Sinless Jesus." His wife is very anxious to embrace Christianity. Some of the Mohammedans in the town listen to the Word of God and say that they believe that Jesus is the Saviour of the world.

A. DAVID, *Pastor.*

KODAIKANAL CHURCH.

The present strength of this church is 115. Three persons were admitted to the church this year, on profession of faith. One of them was an influential Roman Catholic. Two other Catholics and three Hindus have openly embraced Christianity and are being prepared to be admitted to the church communion. The Sabbath attendance is increasing. One man in the church voluntarily gave a golden jewel (worth about fifteen rupees) which was worn by his child who was sick and cured, by the grace of God. Another man brought to the church a goat worth five rupees towards the building of the new church. One man has vowed and is rearing a calf for the above said purpose and hopes to bring it to the church soon. The Y. M. C. A. is organized here with a few members. The Sunday-school this year is well conducted. I have been on itineracy four times visiting twenty-two separate hill villages and preaching the Gospel to more than 3,000 persons. There is no obstacle to our preaching now a days. The preachers are well received and entertained by the hill people.

May God bless this small work in this part of His field.

G. N. PAKIANATHAN, *Pastor*.

MALLANKINARU CHURCH.

In Sabbath observance and church attendance my people have been faithful and some have aided me in the conduct of the meetings. Besides giving annual subscriptions some have given also special thank-offerings. At Christmas time not only the Christians but also some non-Christian friends brought their offerings unto the Lord and asked that prayers be offered for their families. Some seeking the coming of the Kingdom of the Lord go and tell the Gospel news to the heathen. There is a Christian Endeavor Society among the young, and it is doing much good to all the people. In the village of Karianenthal and Palavanattam good work is being done and new churches are being erected. There are a few very interesting inquirers from among the high and wealthy people; and with these I not only speak but pray often. May God bless me and this pastorate.

A. PERUMAL, *Pastor*.

KOMBAL AND KOILAPURAM CHURCHES.

When we consider the severe persecutions we were compelled to undergo during the year, we find it is true, as our Lord Jesus said, "Blessed is he that endureth temptation." As the year was a dry one, many of the Christians have gone to hill estates for a livelihood. The church building at Koilapuram is fallen down by the excessive rain. But, though we have had several troubles and loss, we praise the Almighty God for His infinite mercy to us. Eleven persons were admitted on profession of faith. Twenty-two children were baptized. The Christians have given liberally even from their poverty. The Kombal church building, which was in process of erection for some years past, was completed this year and was dedicated on the 19th of July. We are much encouraged by our village school work and believe that the youth under our Christian tuition will, in course of time, be pillars in the church of Christ.

S. NALLATHAMBI, *Pastor*.

BATTALAGUNDU CHURCH.

I thank God for an increase of forty souls in my pastorate during the year. These were from ten families, living in several villages. The work of the Y. M. C. A. is regularly carried on and a Reading Room is opened in the town this year, and a few educated Hindus and Mohammedans make use of the papers. A Y. P. S. C. E. was established this year and the members, the boys and girls of the boarding schools, hold their meetings regularly. They are very helpful in street-preaching and Sunday-school. In company with my missionary twice I visited several hill villages and the mission Hindu boys' school at Pannaikadu.

A. PITCHAIMUTTHU, *Pastor*.

SILUKKUVARPATTI CHURCH.

There are ten villages under my supervision containing sixty-five church-members. In Silukkuvarpatti, four families, containing thirteen members, have been added to our list during this year.

Two members who had been suspended for a time have been received again. There is a Young Men's Christian Association of seventeen members here.

In June we celebrated this church's Jubilee. All have contributed for the pastor's support as usual. Famine is threatening this village and surrounding places. In the month of April I was suffering from a dangerous disease; but by the grace of the Almighty I recovered from it and have been working among my fellow-men every day. At Ammapatti there is a Y. M. C. A. containing twenty members.

I. SAVARIMUTTHU, *Pastor.*



TABLES.

No. I.

Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.								Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath attendance.	Sabbath Schools.	Sabbath School attendance.	Men able to read.	Women do.	Children do.	For Station Purposes.			For Other Purposes.			TOTAL.											
		Ordnained.	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.	Medical Agents.	Total.												Christians.	Congregations.	Men.	Women.	Children.	Total.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Madura	1834	3	11	1	29	35	22	11	112	27	18	266	316	565	1147	203	33	11	6	884	30	1059	206	183	484	1397	3	2	436	2	9	2033	511					
Ondigul	1835	3	13	3	2	32	18	5	76	68	38	470	483	778	1731	38	57	13	13	1087	3	460	286	149	211	614	11	3	549	5	3	1164	0					
Tirumangalam	1838	1	20	2	1	11	3	0	38	47	36	492	445	698	1635	56	57	32	12	1056	22	634	274	89	138	952	10	4	165	0	0	1117	10					
Tirupuvanam	1835	0	8	1	2	7	8	0	26	23	15	117	152	179	448	122	10	6	1	379	11	217	39	25	19	84	13	6	101	9	10	186	7					
Pasumalei.....	1845	2	3	2	1	24	1	1	34	5	2	300	61	163	464	79	9	3	1	390	5	385	248	54	71	391	4	0	465	0	0	856	410					
Periakulam ...	1848	4	18	1	1	20	6	0	50	54	39	623	724	1288	2635	147	90	65	5	1024	27	377	310	92	294	847	0	0	47	1	7	894	1					
Landapasalei ..	1851	2	30	2	9	15	13	0	71	119	65	1109	1620	1743	3882	250	117	47	9	1840	40	1000	405	139	232	1050	0	0	433	0	0	1483	0					
Battalagunda ..	1857	3	9	0	1	16	9	0	39	33	18	207	235	508	950	81	31	8	5	476	21	624	124	67	147	469	11	1	55	14	1	525	9					
Melur.....	1857	0	6	1	7	12	6	0	30	22	12	80	64	101	245	41	8	2	2	126	9	175	58	30	40	144	0	0	141	10	2	285	10					
Palani	1862	1	7	0	1	14	9	0	32	19	10	142	155	339	636	10	18	9	1	540	14	435	73	35	89	105	1	0	78	5	0	183	6					
Manamadura ..	1864	0	12	0	4	16	7	0	39	31	24	182	210	401	793	212	24	4	6	559	7	199	51	36	73	107	0	0	259	8	0	366	8					
Kodeikanal....	1867	1	1	1	6	2	0	0	5	2	2	68	79	97	244	—64	7	3	2	110	1	35	57	52	17	304	1	2	20	4	0	324	5					
Total...	20	138	14	57	204	102	17	552	450	279	4056	3954	6800	14810	881	461	206	63	847	190	5600	2131	951	1815	6667	8	4	2752	12	8	9420	5						

No. II.—Statistics of Churches.

NAME OF STATION.	CHURCHES.	Date of Organization.	PASTORS.	Date of Ordination.	Present Membership.	Contributions.	ADDITIONS.										LOSSES.										Gain, or Loss.	Gain or Loss by Stations.	Present Membership Do.	Children baptised this year.	Baptised persons in Cong.	not Communicants.	
							Baptised in Infancy.	From Romanism.	From Heathenism.	Total by Profession.	By Letter from Madras Mission Churches.	Restored to Church privileges.	Total.	Dismissed to Madras Mission Churches.	To other Missions.	Suspended.	Excommunicated.	Struck from Records.	Deaths.	Total.													
Madura	Station	1824	Rev. J. Rowland.	1800	94	350	6	3	2	1	1	1	3	8	11	-	22	3	3	..	..	..	2	5	17	4	110					
	Madura West	1868	Rev. J. Rowland.	1800	138	789	2	5	1	8	1	1	10	..	2	..	13	4	3	1	1	..	6	15	-2	15	135						
	Madura East	1872	" Samuel Taylor.	1854	209	629	5	5	32	4	4	4	40	32	6	..	78	10	1	1	1	..	14	64	64	17	222						
	North Gate	1891	Rev. S. Simon	1891	53	234	7	9	1	1	1	1	3	5	..	..	8	2	1	1	1	..	..	4	4	4	320					
	Station	1855	Rev. J. Collon.	1875	201	6	8	12	6	3	7	5	10	..	..	..	26	10	..	..	..	..	11	13	15	18	320					
Dindigul	Dindigul	1858	Rev. J. Collon.	1875	133	381	11	6	9	1	..	..	15	..	..	16	..	..	..	..	..	1	3	7	12	172						
	Pugazhivayal	1872	" A. Clark	1872	71	67	14	3	3	12	15	15	15	15	12	9	120					
	Dindigul West	1891	Rev. A. Savarinmuttu ..	1858	121	75	10	9	10	4	4	4	13	..	..	17	4	..	..	..	..	..	6	11	13	14	220					
	Station	1858	Rev. A. Perumal.	1855	161	420	15	4	4	9	13	6	2	..	..	21	9	..	..	..	..	..	9	12	4	10	77					
	Malankkharu	1855	Rev. A. Perumal.	1855	125	268	3	10	3	6	9	3	..	..	..	16	7	2	..	..	..	..	3	12	4	6	160					
Tirunangalam ..	Trinity	1885	Rev. A. Barnes.	1871	101	228	7	2	1	2	5	8	12	2	2	..	16	1	..	..	..	..	10	8	12	10	72					
	Station	1858	Rev. A. Barnes.	1871	192	186	7	4	..	4	8	..	..	26	5	..	42	20	6	2	..	2	30	12	12	191						
	Kottanadu	1856	" C. Williams.	1858	56	136	0	5	10	1	..	..	10	1	2	1	14	5	1	2	..	..	8	6	16	10	130					
	Andipatti	1859	" C. Williams.	1858	129	86	0	1	17	..	..	..	17	..	..	..	17	..	..	..	..	..	1	16	..	17	232					
	Kambam	1856	Rev. S. Isaac	1872	170	219	1	0	..	2	2	2	1	..	..	..	3	..	2	..	..	..	3	5	2	6	178					
Periakulam	Kollapuram	1856	" S. Nallatambi.	1883	73	68	7	3	3	3	3	6	1	..	..	7	3	..	9	..	..	2	14	7	12	88						
	Kombel	1856	" S. Nallatambi.	1883	100	135	7	1	..	5	5	5	8	3	..	..	16	15	12	..	..	3	30	14	10	109						
	Podiyanakanur ..	1829	Rev. S. Vethamanikam.	1890	116	249	1	9	5	5	5	10	6	10	..	26	8	7	..	..	..	5	20	6	6	113						
	Station	1851	Rev. S. Vethamanikam.	1890	86	174	0	0	1	..	..	..	1	1	..	2	2	..	..	..	..	1	2	..	..	4	100					
	Vachanur	1855	" ..	1855	51	80	0	0	..	..	..	..	1	..	..	..	11	..	..	..	..	..	4	8	19	19						
Mandapasaalai ..	Karisakulam East ..	1855	" ..	1855	39	8	0	0	..	4	4	4	4	..	1	1	6	1	1	..	2	..	4	1	43	1	43						
	Kanjampatti	1858	" ..	1858	64	40	0	0	..	9	9	9	9	1	..	..	10	14	1	..	2	..	1	16	-6	20						
	Sevalpatti	1855	Rev. M. Thomas	1873	168	220	0	0	5	4	7	16	1	9	..	26	2	8	1	..	..	2	13	13	13	26	953					
	Arappukottai	1853	" ..	1873	226	480	0	0	12	..	..	..	2	12	..	24	15	2	..	..	..	3	20	4	14	90						
	Karisakulam West ..	1855	" ..	1870	83	125	0	0	1	..	1	2	2	..	..	4	4	..	..	..	..	1	1	3	3	7	119					
Battalagundam ..	Kannuchi	1859	" M. Ennes	1870	142	194	0	0	..	19	19	19	8	2	1	30	17	..	..	..	..	20	10	9	10	143						
	Paralechi	1855	" ..	1854	61	90	0	0	..	9	9	9	2	..	..	11	..	..	..	..	..	2	9	9	3	59						
	Station	1872	" A. Picheimuttu	1884	97	203	12	6	8	3	..	..	11	15	..	28	14	3	..	..	..	2	17	11	11	89						
	Silukkuvarpatti ..	1872	" I. Savarinmuttu ..	1890	75	74	1	11	3	..	..	..	3	9	..	12	..	..	..	..	..	2	10	10	10	70						
	Annapatti	1872	" S. Jacob	1890	74	27	6	0	2	2	..	..	4	7	..	11	..	9	..	..	..	6	6	3	5	58						
Melur	Pommarpatti	1876	" ..	1890	74	226	2	3	2	2	..	..	4	7	..	11	..	1	..	..	..	1	10	1	1	16						
	Chanderipuram ..	1878	" ..	1890	17	8	2	6	..	..	..	..	5	4	..	4	1	..	4	..	..	..	5	..	..	1	16					
	Station	1857	Rev. A. David	1886	65	285	10	2	1	3	3	3	3	4	1	1	11	1	1	..	..	..	2	9	9	4	61					
	Station	1862	" ..	1886	139	183	6	0	2	4	4	4	4	3	..	1	11	1	1	..	..	..	2	9	9	4	61					
	Station	1864	" ..	1886	122	366	8	0	2	1	5	8	8	10	7	2	27	2	..	..	..	..	2	9	9	4	61					
Kodeikal	Station	1857	G. P. Kinnunthan ..	1889	115	324	5	2	2	1	..	..	3	8	..	7	2	..	..	..	..	..	2	9	9	4	61					

No. III.—Statistics of Evangelistic Work.

NAME OF STATION.	ITINERACY.					WORK OF EVANGELISTS FOR HINDUS.			WORK OF THE BIBLE WOMEN.							BOOK DISTRIBUTION.				Total OF RECEIPTS.								
	Number of Itineraries	No. of Encampments.	No. of days of Encamp.	Days Labor of Missionary	Total days labor of Na- tive Agents.	No. of separate villages visited.	Hearers.	No. of villages visited.	No. of hearers.	No. of Bible Women.	No. of Persons under instruction.	Do. received this year.	No. of separate houses visited.	No. of bearers.	No. of Bibles sold & given.	No. of Test. do. do.	No. of Bible portions sold and given	Amount realised for Scriptures and portions.	No. of Tracts and Handbills.		School and other Books.	Amount realised for Tracts and Books.	Rs. A. P.	Rs. A. P.	Rs. A. P.			
Madura	6	15	44	20	264	332	22,202	167	2,496	29	1712	860	4865	74,776	209	147	483	111	0	1	22,925	4334	229	0	9	340	0	10
Dindigul	7	14	70	...	400	835	25,450	150	10,860	2	56	38	420	5736	18	56	523	24	15	3	31,688	670	56	7	8	81	6	11
Tirumangalam ...	4	12	35	...	320	188	16,025	708	14,705	1	48	12	135	4250	12	19	176	13	12	6	6468	991	117	3	7	131	0	1
Tirupuvanam	7	20	45	17	336	409	15,473	29	2,860	2	51	21	156	6228	1	...	35	1	9	6	4066	339	26	9	9	28	3	3
Pasumalei	3	11	44	...	328	172	5,289	345	20,198	1	49	16	97	1830	60	11	210	22	8	3	6150	360	292	14	5	315	6	8
Periakulam ...	6	12	53	...	280	154	16,338	119	10,286	1	31	25	42	7200	26	30	180	25	14	3	11,861	1801	184	6	1	210	4	4
Mandapasālei	5	15	30	22	221	259	14,261	446	14,386	9	357	195	1000	14,749	93	13	391	27	4	6	5000	860	137	0	0	164	4	6
Battalagundu	10	10	40	17	315	172	14,575	...	.....	2	21	10	244	6188	19	5	69	11	15	9	3160	16	3	7	2	15	6	11
Méiúr.....	12	41	67	9	456	684	38,440	271	6,408	5	96	57	359	11,469	8	14	128	10	15	10	5000	760	71	14	2	82	14	0
Palani.....	2	2	11	...	66	83	7,345	...	.....	1	27	9	401	3997	2	10	103	3	9	9	5670	524	73	15	3	77	9	0
Mānānadura....	9	39	70	15	601	681	19,916	...	.....	4	200	121	1751	31,456	22	1	197	19	9	9	4392	1042	82	9	10	102	3	7
Kodeikanal....	4	4	18	...	61	22	3,272	4	8,520	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total...	75	195	527	100	3648	3991	196,586	2239	90,719	57	2648	1364	9470	167,879	470	306	2495	273	3	5	106,380	11,697	1275	8	8	1548	12	1

No. IV.
Statistics of Educational Work.

NAME OF STATION.	PASUMALE INST., MAD- URA GIRLS NOR. SCH., HIGH AND MIDDLE SCHOOLS.										STATION BOARDING SCHOOLS.										VILLAGE & STATION PRIMARY SCHOOLS.										HINDU GIRLS SCHOOLS.			Grand Total on the Rolls of all Schools.	Fees from all Schools.	Rs. A. P.
	No. of Teachers.	Theological Students.	Normal Students.	Tuts. on Roll in Col. Dept.	Stu. on Roll in H. Sch. Dept.	Do. on Roll in Mid. Sch. do.	Do. on Roll in Primary. do.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls.	Total.	No. of other Boys.	No. of other Girls.	Total.	Total of Scholars.	No. of Schools.	No. of Teachers.	No. of Scholars on the Rolls	Total of all Christian Students.	Grand Total on the Rolls of all Schools.	Fees from all Schools.	Rs. A. P.											
Madura.....	14				77	73	81	231	12	9	1	26	13	39	288	9	297	336	580	115	1147	2779	13	3												
Fem. Nor. School	9	20			8	62	107	197	25	33	4	45	38	83	740	67	807	890	205	167	197	458	2	0												
Dindigal	3					63	118	181	20	10	2	83	33	116	322	25	347	463	1	133	1326	1770	4	0												
Trumangalam									10	6	7	18	7	25	224	13	237	262	1	119	496	158	8	0												
Tirupuvanam	25	22	28	34	81	102	83	350	2	3			1	69			70	25	25	287	53	6	0													
Pasumalei.....									22	20	6	90	28	118	303	17	320	438	1	2	32	118	470	214	10	7										
Periakulam									29	17	10	167	53	220	457	21	478	698	1	2	64	360	894	200	0	0										
Mandapassalei									13	12	4	55	32	87	222	46	268	355	1	2	28	154	449	410	15	8										
Battalagundu.....									6	11	5	10	2	12	258	7	265	277	1	2	41	15	318	215	0	0										
Melur.....									12	12	6	18	27	75	310	12	322	397	1	4	60	75	457	171	8	0										
Palani.....									6	15	2	8	2	10	294		294	304	1	2	31	78	402	168	2	3										
Mahanadura									2	2		10	5	15	16	1	17	32			15	32	34	8												
Kodeikal																																				
Total	51	22	48	34	165	300	389	959	7	10	13	95	56	21	104	10	154	325	159	150	47	560	241	801	3508	218	3721	1522	18	52	1099	1619	6873	11,259	11	3

Donations.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

REV. E. CHESTER, M. D.

For the Dindigul Dispensary.

		Rs.	A.	P.
Dindigul Taluq Board	...	1,368	0	0
Dindigul Municipality	...	455	0	0
Joint grant of above for medicine	...	650	0	0
G. S. Hickey, Esq.	...	15	0	0
Native Friends	...	30	0	0

For Mrs. Chester's Girls' School.

Mrs. E. E. Glazier	...	200	0	0
Dindigul Native Benevolent Society	...	70	0	0
Do. Boys Boarding School	...	50	0	0

For General Mission and Evangelistic Work.

E. E. Glazier, Esq.	...	200	0	0
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REV. W. P. ELWOOD.

Mr. Blanchard	...	82	3	10
Mrs. Wilkinson	...	227	15	0
A New Jersey Friend	...	411	6	10
Broome St. Tabernacle, N. Y.	...	54	1	8

REV. F. E. JEFFERY.

Mr. G. A. Harrington	£ 4	65	3	7
Lady friends in Galesburg	£ 4	60	10	5

		Rs.	A.	P.
Y. P. S. C. E. Belchertown, Mass.	\$ 12 00	38	6	0
„ Hartford, Vt.	\$ 30 00	95	7	7
W. O. Henry, M.D.		32	10	11

REV. H. C. HAZEN.

A Boston friend through Mrs. Capron for Boarding School	...	82	7	10
Miss Richardson, Webster City, Iowa, for Famine Relief	...	48	6	5
Mrs. Wilkinson, for Famine Relief	...	227	15	0
Presbyterian S. S., Holly, N. Y., for Pasumalai student	...	72	13	9
Mr. Scott through Miss Swift for Village Catechist	...	165	3	2
Miss A. M. Mills, Olivet, Mich., for Do. Do.		132	3	3
Miss M. S. Richardson, Milton, Mass., for Do.		131	12	2
Mrs. T. M. Nevins, Glen Ridge, N. J., for Do.		130	3	0
Mr. E. H. Cook and family, for Evang. Work.		130	12	5
Willing Workers, Bath, Me., for Bible woman.		84	3	9
Mr. A. L. Salisbury, Holly, N. Y., for Village Catechist	...	80	4	0

REV. E. P. HOLTON.

King's Daughters, Hanover, Mass.	\$ 12 95	43	0	0
1st Cong. Church, Marshfield, Mass.	12 50	39	10	7
Y. P. S. C. E., Tabor, Iowa	31 60	104	7	1
Mrs. Wilkinson		113	15	6
Dea. Josiah D. Gregory, Princeton, Mass.	£ 10	151	10	5
S. S. Class, Mason City, Iowa	\$ 18 00	59	2	11
Mrs. Johnson, Norwalk Ct.	40 00	131	8	0
Y. P. S. C. E. Littleton, N. H.	100 22	324	6	11
Walnut, Ave., S. S., Roxbury, Mass., per Miss Annie Capron	7 04	22	8	3
Ladies Aid Society, Pepperel, Mass., per Miss Loella V. Shattuck	3 00	9	8	9
Y. P. S. C. E., Mayflower Ch., Kingston, Mass., per Rev. L. Crowell,	10 00	33	0	10

		Rs.	A.	P.
	\$ 12 50	41	5	0
	27 50	85	7	0
	25 00	80	4	0
Special needs proportion	...	75	14	9

REV. J. P. JONES.

Extra Cent a day Band, Newton, Mass.	\$ 40 00	118	9	3
Miss Wilkinson, Cambridge, Mass.	...	227	15	0
Bethesda Church, Utica, N. Y.	... 20 00	66	1	8
Mrs. Campbell, Glen Ridge, N. J.	... 37 50	122	3	1
Mrs. R. W. Sargent, Warren N. H.	... 10 00	33	0	10
For Famine Sufferers, Duluth, Iowa	... 25 00	82	3	2
Bethesda Church, Cleveland, O.	... 2 01	6	9	9
Mr. J. H. Seymour's S. S. Class, Akron, O.	10 00	31	12	11
Mr. J. E. Moody, East Lebanon, Me.	... 10 00	32	14	0
Bethany Y. P. S. C. E., Montpelier, Vt.	... 26 00	82	3	2
Y.P.S.C.E., Lewis Ave. Ch., Brooklyn, N.Y.	11 00	36	2	8
Do. Windham, Ohio	... 15 00	47	15	6
Mrs. McClenning, Worcester, Mass.	... 25 00	79	9	0
Mrs. C. Case, Hudson, O.	... 15 00	49	2	8
Asylum Hill Cong. Church, Hartford, Conn.	14 04	46	4	0
Congregational Church, Eliot, Me.	... 40 00	121	0	0

MRS. J. T. NOYES.

Mrs. Capron	...	82	7	0
Miss Emma Buck	...	33	0	0
• Dr. A. Miller, for Mohammedan School	...	50	0	0
Miss Dency Root	...	16	7	0
Mrs. Wilkinson	...	113	15	5

MISS B. B. NOYES.

*For the Support of Girls in the A. M. M. Girls'
Training School.*

Tyler Mission Band, Newburyport, Mass.	\$ 25 00	80	13	6
Ladies, Winter Hill Church, Somerville, Mass.	46 20	163	11	0

		Rs.	A.	P.
J. C. Noyes, Esq., Cincinnati, O.	...\$ 15 00	46	15	7
Little Lights Mission Band, Pilgrim Church, Pomona, Cal.	... 15 00	46	15	7
Mr. A. E. Tracy, Ontario, Cal.	... 3 50	10	15	4
Walnut Hills Cong., S. S., Cincinnati, Ohio.	30 00	93	15	1
From Miss D. T. M. Root	... 10 00	31	15	3
Share of Mrs. Wilkinson's gift	...	113	15	5

MISS M. T. NOYES.

*For the Support of Girls in the A. M. M. Girls'
Training School.*

From Ladies' Society of Union Church, Boston, Mass.	...\$ 15 00	49	9	3
From Young Ladies' Society, Walnut Hills Congregational Church, Cincinnati, O.	... 15 00	47	11	9
Mrs. Wilkinson's gift	...	113	15	5

REV. J. C. PERKINS.

Dr. E. L. Ensign, Oxford, N. Y.	...	164	0	0
Valley Church, Orange, N. J.	...	230	0	0
Miss Ann Marston, London, Eng.	...	163	0	0
Cong. and S. School, Glen Ridge	...	198	0	0
Faith Church, Baltimore	...	141	0	0
3rd Cong. Church, San Francisco	...	170	0	0
Tolman Band, Mills College, Cal.	...	49	0	0
C. C. Thayer, M. D.	...	191	0	0
J. L. Smock, Trenton, N. J.	...	263	0	0
Rev. and Mrs. White, Princeton, N. J.	...	197	0	0
Rev. W. P. Hardy	...	162	0	0

MISS M. R. PERKINS.

Y.P.S.C.E., Plym. Ch., San Francisco, Cal.		45	13	0
Mrs. S. Perkins,	" "	377	7	10
F. P. Deering, Esq.,	" "	82	0	3
A Friend,	" "	144	0	0

	Rs.	A.	P.
King's Daughter Soc. Plym. Ch., San Francisco, Cal.	46	3	4
Plymouth Mission Circle „ „ „	48	3	0
“Sara! Society” 3rd Cong. Ch. „ „	48	3	0
Theodore Society, Cong. Ch., Berkeley, „	82	0	0
A Friend, Sacramento, „	160	0	0
Y. P. S. C. E., Riverside, „	47	11	0
Miss Pollock, Chicago, Ill. ...	12	0	0
A Friend, New Jersey ...	16	7	0
Y. P. S. C. E. West Windsor, Conn. ...	48	3	0

REV. G. T. WASHBURN, D. D.

Congregational Ch., Lenox, Mass. ... \$ 22 00	72	5	5
Mrs. E. C. Whitman, Des Moines, Iowa. 15 00	49	5	6
Two Members of Park St. Ch., Boston, Mass. ... 528 00	1,734	10	0
Rev. John Hannah, Chicago ... 100 00	330	8	2
Boys Brigade, Tulare, Cal. ... 13 50	44	7	2
Rev. Alexander Miller, Scotland, for library. ...	50	0	0
J. D. Lynd, Esq., Haddonfield, N. J. ... 30 00	93	5	1
Congregational Ch., Gloversville, N. Y.	226	11	3
Mrs. E. A. Doherty, So. Boston, Mass. 100 00	313	3	11
Mrs. Jenkins, for Bible women's work.	78	0	0
Mrs. Arthur Wilkinson, Cambridge, Mass.	227	15	0
For special needs. ...	391	7	0
Received through Rev. E. P. Holton.			
Mr. Josiah D. Gregory, Princeton, Mass. £ 10	151	10	5
Rev. Zenas Crowell, Kingston, Mass. ... \$ 12 50	41	5	0
Mrs. Wilkinson's gift	107	0	7

REV. G. W. WRIGHT.

From the S. School, Huntington, Conn. \$ 10 00			
Y. P. S. C. E., Knoxville, Tenn. ... 25 00			



Items from the Statistical Tables.

Population of Mission District	...	...	2,150,000
Ordained Missionaries on the Field	...	...	14
Missionaries, Ladies, married and single	...	...	18
Stations	...	...	12
Ordained Native Agents	...	...	20
Total of Mission Agents	...	...	550
Villages containing Christians	...	...	450
Adherents and Communicants	...	...	14,810
Communicants	...	...	4,109
Additions by profession	...	...	325
Total additions	...	...	616
Persons able to read	...	...	4,897
Average attendance at Sabbath Services	...	...	8,471
Sabbath Schools	...	...	190
Average attendance	...	...	5,600
Contributions	...	...	Rs. 9,420-5-0
Bible Workers	...	...	57
Persons under instruction by do.	...	...	2,648
Do. addressed by do.	...	...	167,879
Do. do. by Evangelists	...	...	90,719
Do. do. on Itineracies	...	...	196,586
Bible and Testaments sold and given	...	...	776
Scripture Portions do.	...	...	2,495
Schools of all grades	...	...	189
Teachers	...	...	323
Pupils	...	...	6,873
Fees received	...	...	Rs. 11,259-14-3

Post Office Addresses of the Missionaries.

MISS G. BARKER	}	Madura.
REV. J. E. CHANDLER		
REV. J. S. CHANDLER		
MRS. J. S. CHANDLER		
REV. E. CHESTER, M.D.	}	Dindigul.
MRS. E. CHESTER		
REV. W. P. ELWOOD	}	Palani.
MRS. W. P. ELWOOD		
REV. H. C. HAZEN	}	Manamadura.
MRS. H. C. HAZEN		
REV. E. P. HOLTON		Melur.
REV. F. E. JEFFERY	}	Battalagundu.
MRS. F. E. JEFFERY		
REV. J. P. JONES	}	Pasumalai.
MRS. J. P. JONES		
MRS. J. T. NOYES	}	Madura.
MISS B. B. NOYES		
MISS M. T. NOYES		
REV. J. C. PERKINS	}	Aruppukottai.
MRS. J. C. PERKINS		
MISS M. R. PERKINS		
MISS M. M. ROOT		America.
MISS ELLA SAMPSON		Madura
H. H. STUTSON, ESQ.		Pasumalai.
MISS E. M. SWIFT		Madura.
REV. J. E. TRACY	}	Periakulam.
MRS. J. E. TRACY		
REV. F. VAN ALLEN, M.D.	}	Madura.
MRS. F. VAN ALLEN		
REV. C. S. VAUGHAN		
MRS. C. S. VAUGHAN		
REV. G. T. WASHBURN, D.D.	}	Pasumalai.
MRS. G. T. WASHBURN		
REV. G. W. WRIGHT		Tirupuvanam.

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